Mystics and the Monarchs

By:
Syed Anwer Ali

REAL ACHIEVEMENT
OF THE HUMAN LIFE

Presenting

A comparative study of the lives,
works and achievements of the Muslim

MYSTICS
AND THE
MONARCHS

By

Syed Anwer Ali

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DEDICATED

TO

Those who believe and do righteous deeds—

They are best creatures—

Their reward with Their Lord—

Gardens of enternity—

Through which streams flow—

They will abide therein for ever—

Allah is Well-Pleased with them—

And they are Well-Pleased With Him—

That is for him who fears His Lord.

(Al-Quran, 98:8).

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PUBLISHER'S NOTE

Syed Anwer Ali is a known scholar of the current era. He wrote a number of books on Islam. This Book "Mystics and Monarchs" is also one of his ever glittering work. It's a good attempt on Muslim history. It gives a comparative study of the lives, work and achievements of the Muslims Mystics and Monarchs.

I hope this book will be of great help to understand the work and role of suffis in spreading Islam.

Muhammad Ibrahim Shah

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PREFACE

Man lives, works and makes some achievements in this world. The achievements are either material in the form of kingdom, wealth and property, or spiritual in the form of a pious, chaste and simple life based on total submission to the Will of God. In the former case the man may succeed in having a rich and comfortable life in the mundance sense, while in the latter he may have to undergo the rigours of hunger and thirst and rest content with a poor life of the hutment. With the call of death, however, in either case, the man has to leave all that he possesses in this world and go to the next obviously with empty hands. Now comes the hour to judge which of the two achievements is the real achievement of the life in this world.

Facts on the record of History show that all that the man collects in the form of kingdom, wealth and property proves to be of no use for him when he leaves this world, which means that the life which is spent merely for material gains is in fact a life spent for nothing. It is a life totally wasted. In fact that is the reason that for such a man neither the people have respect in his own life time nor is he to be remembered after death.

On the contrary those who keep themselves aloof from mere material gains of this world and pass their lives in total submission to the Word of God are known as the pious ones for whom the people always have the greatest regard while they are still alive, and even after their death they are remembered with utmost love and respect, so much so that their shrines are also maintained and their death anniversaries are observed even centuries after their death.

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Thus the life which is spent merely for the material gains of this world, even though it may succeed in getting all comforts of this life, in fact proves to be a life of no real achievement at all. On the contrary the life which is spent in total submission to the Will of God, even though it may have to suffer from poverty and discomfort, in its ultimate ends proves to be a life of real achievement in its true sense.

Examples of both these lives are found in the lives of the Monarchs and the Mystics respectively, and, therefore, endeavour has been made to present in this book a brief comparative study of the lives, works and achievements of the Muslim Mystics and the Monarchs to show that the life of a Mystic in spite of the discomfort it may have to suffer in this world is in fact a life of total success and real achievement, and the life of a Monarch, whose total aim is to acquire and maintain the rule over the land, even though it may get all comforts of this life, is in reality a life of total failure and no real achievement at all.

While dealing with the Muslim Kings and Emperors I have given the life history of Umayyad and Abbaside Rulers in a bit detail because they claimed for themselves the title of "*Ameerul Momineen*", although according to my opinion, on account of how they have generally lived and what they have usually done, they were not entitled to this title at all. It is rather an insult to the title of "*Ameer-ul-Momineen*" itself that it should have been used for Kings and Emperors. This title befitted only the four worthy Caliphs of the Holy Prophet (P.B.U.H.) namely Abu Bakr, Umar, Usman and Ali, and also Umar bin Adul Aziz and it was rightly used for them. No other ruler of the Muslim History has so far proved himself to be worthy of this title. I have therefore given the life history of Omayyad and

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Abbaside Rulers in a bit detail so that the readers may judge for themselves that they were nothing more than mere Kings and Emperors in their ordinary sense, and as such they were not at all the "*Ameer-ul-Momineen*" i.e. the Prince of the Faithful.

Real contribution for the cause of Islam and eventually for the mankind in general is of those followers of the Holy Prophet (P.B.U.H.) including the Mystics and Scholars of Islam who after depriving themselves of all the comforts of this world in the mundane sense, dedicated their lives for learning, following, maintaining and propagating the Message of God i.e. the Holy Quran in strict conformity with the Traditions of the Holy Prophet (P.B.U.H.), and passed it on totally safe and sound to the coming generations, after defeating all evil forces which from time to time came forward, in any form whatsoever, to change or supersede it through the word of their mouth or the edge of their sword. By sacrificing the comforts of this short life for the cause of Islam (the Final Message of God) they in fact achieved the the eternal peace, comfort and well being of the Hereafter and also left their good names and virtuous deeds in this world always to be remembered with utmost respect and love. Their pious lives are the best examples for the coming generations to follow and for themselves achieve the real success of the life in this as well as the next world.

Before concluding, it may, however, be mentioned that this book is not basically a book of History and, therefore, if any historical link is missing or details of any factual event are not available in it, it should not be taken to deprive it of its ultimate utility in that its real aim is to remove the misunderstanding about Mysticism which in fact is the most pious, basic and useful Institution of Islam, and to show that the Mystic's role in the maintenance and

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propagation of Islam in the history of mankind is most significant, effective and successful, and the achievement of good name, love and respect which the true followers of the Holy Prophet (P.B.U.H.) including the "*Ehlullah*" (Mystics) and "*Ulema*" (Scholars) of Islam have made in this short but purposeful life is in fact the real, substantial and everlasting achievement of the life as a human being in this world.

Syed Anwer Ali

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Real Achievement of the Human Life

Muslim Mystics and the Monarchs

PART—I

INTRODUCTION

1. Islamic History and History of the Muslim Kings and Emperors :

Islamic History and History of the Muslim Kings and Emperors, are two different and distinct entities but they have always been taken to be one and the same. This conceptual fallacy of the Muslim History has resulted in great misunderstanding about Islam itself. Whenever Islam is cited as a solution to any problem of the human society, objections are at once raised that there was no Islamic Order available anywhere in the Islamic History itself beyond a period of thirty years after the Holy Prophet Muhammad (P.B.U.H.), and that too in its later phase was full of bloodshed between the believers themselves. There was assassination of three of the four early Caliphs, and at Karbala the grand son of the Holy Prophet (P.B.U.H.) namely Hussain was mercilessly killed along with so many of his family members and companions. Then through out the long history of the Umayyads and the Abbasides in the Middle East and Europe, and the Mughal Rule in the subcontinent of India there was frequent fighting between one prince and the other, and all those who opposed the man in authority were either put to death or made to suffer for long. Thus at no time the Islamic Principles are seen

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helping the establishment of a life-long Islamic Order having complete law and order and making the people civilized in all respects, and therefore, Islam is no answer to the problems particularly those of today's ultramodern world. The reason for all this ill-founded curse for Islam, as already stated, is that history of the Muslim Kings and Emperors has been wrongly taken to be the History of Islam. The History of the Muslim Kings and Emperors, just like the history of any other King or Emperor, is also full of events of jealousy, treachery, tyranny, propaganda, mischief and malpractice in order to acquire and maintain the rule. Islam on the contrary stands for the Rule of the Law of God safeguarding equality, justice, fairplay, truth, honesty and peace for everybody. Naturally, therefore, Islam has nothing to do with all that the Muslim Kings and Emperors have done in order to establish their rule over the land, and as such the History of Muslim Kings and Emperors is not and cannot be the History of Islam or the Islamic History as it is generally known.

Islam was not a mere political movement to capture the power over the land. Had this been the position, then firstly, the founders of Islam particularly the Holy Prophet Muhammad (P.B.U.H.) himself would have appeared on the scene as a warrior devoting all his energies and time in collecting the armed forces and marching over the weak and down trodden people with all cruelty and barbarism as the Kings and Emperors of the human history have always done; or he would have come forward and acted like a politician who always proceeds on basis of diplomacy inherently depending upon false propaganda and fraud to gain political power as the so-called democratic leaders of the modern world are doing today; and secondly, immediately after the end of Muslim Caliphate (*Khilafat-e-Raashedah*) centuries ago or at least with the fall of the Umayyads and the Abbasides and other Muslim rulers,

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Islam would have also come to an end as we see in the case of Roman, Greek, and other ancient civilizations of the world.

Islam was not merely an economical order as well to control the resources and wealth of the country to the monopoly of few and suffering of the rest as we see in the form of Capitalism, or taking over of every thing by the State to the total deprivation of all as we find in the case of Communism. Had this been the position, then naturally Islam would not have provided for the safeguard of the private property, charity and voluntary help for others.

Islam was not also a mere spiritual system to engage its followers totally in the performance of some fixed and settled rituals for the development of soul and give up all other affairs of life as human beings in this world as we see in the lives of Saints, Rishis and Rabbis.

Islam in fact was and is a complete code of life which aims at the spiritual, political as well as economical development and well being of the human society as a whole. But this should not be taken to mean that Islam, though not singly a political movement or an economical order or a spiritual system, yet it is a sum total or rather an amalgamation of all in their ordinary sense. In fact what Islam is not in part, it is also not in the whole. The reason is that the nature and the success or failure of everything depends upon its own basic and fundamental ideology. The basic and fundamental ideology of Islam is neither political nor economical nor even merely spiritual, and as such the success or failure of Islam does not depend upon the rise or fall of any of these fundamental aspects of the human life in this world.

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2. Basic and Fundamental Ideology of Islam :

The basic and fundamental ideology of Islam is that man is a creation of God, and as such he must obey the Command of his Creator, and this should be out of his own free will, consent and clear understanding. This is because amongst all other creations of God, as far as we know, man is the only creation who has also been given the "Will" as well as the "Mind" i.e. the powers to think, to choose and to act. To facilitate proper use of all these powers, knowledge of "Good" and "Bad" has also been given to him, and he is also provided with necessary guidance to follow the "Good" and reject the "Bad", and that is the reason that he has also been subjected to accountability which naturally results in reward for the "Good" or punishment for the "Bad". The real achievement of the human life, therefore, is the reward for the "Good" which is possible only through complete obedience to the Command of God. Thus total submission to the Will of God is the basic aim of Islam. The Qu'ran says that God has created the "Men" and "Jin" so that they may serve Him (51 : 56).

Looking from this point of view the political, economical as well as spiritual aspects of the human life prove to be of no importance at all if they are not based on obedience to God. If on the contrary obedience to God is the real aim underlying any political, economical or spiritual movement, every step taken and every hardship undergone in the advancement of that movement is a matter of great virtue for the life in this as well as the next world.

Islam is thus neither a political movement nor an economical order nor a spiritual system nor even a sum total of all these in the mundane sense. It is in fact a "way of life" laid down by the Creator of life Himself, and its importance lies in the fact that only the creator of anything

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knows all about his creation, its purpose and the way in which that purpose is to be achieved; and when the creator himself discloses the reality and purpose of his creation and also lays down the way to achieve that purpose, then naturally the only way to achieve that purpose is to strictly follow the way so laid down.

God in the form of Islam has laid down the "Way of Life" for all human beings in general, Since life in this world is a composite entity of innumerable aspects broadly classified into two major categories namely the spiritual and the material embracing within their ambit all spiritual, moral, social, religious as well as political, economical and other material needs of the human life, the ways and means to satisfy all spiritual as well as material needs have been provided in the form of Islam.

Man is a social animal. Through out his life in this world he has to live in a society. Thus there is a sort of perpetual link between one man and the other. But man has also another and most fundamental link and that is the link between him and his Creator, i.e. God, which link, though secret and unseen, yet exists and plays important role in the formation of his belief and action. Thus man is subject to two fundamental relations—one that of man to man and the other that of man to God. In maintaining both these relations man has either to follow his own intellect or the guidance provided by God. History tells us that in the former case man has either denied the existence of God outright as in the case of Atheism, or worshipped more than One God as in the case of Polytheism. This is as regards the spiritual side of life. As regards the physical side, politically there has been tyranny, injustice and barbarism in the form of Kingship, Monarchy or Dictatorship; and economically, either mass exploitation of the people by a few rich persons of the society as in the case of Capitalism

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or total deprivation of the entire humanity from the national wealth and resources as in the case of Communism. In the latter case, however, there has been worship of Allah the Almighty as well as absolute morality on the spiritual side, and sharing by all in the national wealth and resources on basis of justice, equity and fair play on the material side.

The real aim and main object of Islam is that both these relations should be governed by the Command of Allah and not by one's own intellect and selfish motives. Islam does not debar anybody from taking part in the general activities of the human life. But from the Islamic point of view all activities of the human life including the political, economical as well as spiritual ones are permissible rather necessary if they are with a view to satisfy the Will of God. If on the contrary they are not so, then from the Islamic point of view they are neither permissible nor necessary and a true Muslim is not supposed to take part in them. Even in those activities which are natural as for example eating and drinking or sleeping and sexual satisfaction, a Muslim is bound to follow the Command of God. Here in fact lies the reason and justification for all that the founders of Islam and builders of the Islamic Order have done in establishing the Islamic States by undergoing hard labour and utmost suffering even to the extent of waging and defending the wars, when all it was in obedience to the Command of God and with the sole object of establishing the Word of God and to finish up persecution in order to clear the way for all those who choose to accept the Word of God and lead their lives accordingly, on one hand; and also for all that the great Mystics (*Sufis*) and Scholars of Islam and their true followers have done in rejecting the worldly gains and material achievements, when all it was with the sole object of satisfying the human self in its selfish motives, on the other.

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Thus the most distinguishing feature of Islam is obedience to God. Now obedience to God may itself be according to one's own understanding or according to the guidance provided by God through His Messengers—the last of whom being Prophet Muhammad (P.B.U.H.), in the form of Heavenly Books—the last and final of which being the Holy Qur'an. In the former case man has always been at the risk of losing, rather he has actually lost, time and again, the "Straight Path" and indulged in Atheism, Polytheism or idol worship. The only way, therefore, which is straight, safe and sound is the latter one. Therefore, the final word to distinguish between Islam and other than Islam i.e. "*Kufr* and *Shirk*" is obedience to God according to the Command of God which has been received through His Prophets and finally through Prophet Muhammad (P.B.U.H.). This is reality is the fundamental difference between "Islam" and "*Kufr*", otherwise as human beings the spiritual as well as physical requirements of all i.e. the believers (Muslims) as well as the non believers (*Kafirs*) are fundamentally the same.

Thus a true Muslim is one who obeys God strictly according to the teachings of Prophet Muhammad (P.B.U.H.). Accordingly the History of Islam or the Islamic History is in reality the History of those Muslims who dedicated their lives to establish and maintain the Word of God and rendered selfless services for the cause of Islam, and who actually lived and died in obedience to the Command of God following the teachings of His Prophet Muhammad (P.B.U.H.) in all respects and in all circumstances throughout their lives, and thus achieved the real success of life in the form of good name in this world as well as promise for eternal peace and salvation from Allah the Almighty in the Hereafter, and not of those Kings and Emperors who established their rule merely to satisfy the selfish motives of their own self even at the risk of

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violating the Command of God and neglecting the teachings of His Holy Prophet (P.B.U.H.), and ultimately became the source of curse for Islam.

Life in this world is momentary. Sooner or later a man has to die and leave all that he collects here in this world. He comes with empty hands and goes as such. Therefore, all achievements that he makes in the form of material gains ultimately prove to be no achievement at all. This short stay of man on earth is definitely with a purpose. The purpose, however, is not mere stay. It is also not mere eating and drinking or sleeping and satisfaction of sexual urges. For all these purposes animals would have been enough. Mechanical type of worship also could not be the purpose of the creation of man because angels were already there to do it fully well. The creation of man with "Mind" and "Will" i.e. powers to understand, choose and act with intent shows that the purpose of man's creation is "acting with understanding and out of one's own free will". This, however applies to all human beings in general, because all of them understand and act out of their own free will. Through understanding and planned activity the man has made use of plants and animals and through scientific inventions he has succeeded in acquiring a sort of control over the forces of nature. But this also does not satisfy the existence of man on earth because, had this been so, there was no need of the Messengers of God. People could of their own do and were actually doing all this very well. It was really the maintenance of the Law of God for which the Messengers of God came and worked through out their lives. They reminded the people that they have to obey the Command of God in all affairs of their lives, and declared all those who accepted their call as the "Believers" or "Muslims" and all those who rejected it as "Non believers" or "Kafirs". Thus the real purpose of the life of man on earth, as also previously stated, is "voluntary obedience to

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God according to the Command of God received through His Prophets and finally Prophet Muhammad (P.B.U.H.)" in every walk of life, and the one who does this with all sincerety is the Believer or Muslim in its true sense, and it is for him that there is Reward of Paradise in the Hereafter (2 : 25), and no doubt it is the Excellent Reward (3 : 132-135), and achievement of this Reward is the real achievement of the human life (10 : 64).

In chapter 1 of the Holy Qur'an known as "*Fateha*", God Himself gives us the prayer which we should make to Him. After the Praise and Glory of God, we are asked to pray for the "Straight Path" i.e. the "Path of those on whom God has bestowed His Grace and not of those on whom is the wrath or who go astray".

In acceptance of the prayer God gives us the Holy Qur'an saying: "this is the Book, in it is guidance, without doubt, to those who fear God, who believe in the Unseen, who are steadfast in prayer, who spend out of what We have provided for them, and who believe in the Revelation sent to thee (i.e. Prophet Muhammad (P.B.U.H.), and sent before thy time, and in their heart is assurance of the Hereafter. They are on True Guidance from their Lord, and it is they who will succeed". (2 : 1-5).

The "Straight Path" in fact was laid down by Allah the Almighty at the very beginning and it was also maintained and revived from time to time through the Holy Prophets, but time and again people under the influence of Satan not only missed it but also destroyed the Message of Allah. Through the Last Prophet Muhammad (P.B.U.H.), however, the Message of Allah was again revived, completed and firmly established, and arrangements for its complete safety were also made. The people, however, even after the Holy Prophet (P.B.U.H.) made attempts to

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uproot Islam, but at every such occasion there came forward the true followers of Islam and defended the Islamic Order even at the risk of their own lives. They are generally known as "*Mujaddids*" (i.e. those who revive the Islamic values), and "*Ehlullahs*" (i.e. who live and die in the love and obedience to Allah and His Worthy Prophet (P.B.U.H.). It is in fact they who have succeeded in achieving the real success of the life of this as well as the next world.

In the pages that follow we will go in brief through the life and works of those who have succeeded in achieving this success, and have left their names imprinted on the pages of the human history always to be remembered with great reverence and love, and whose lives have really proved to be the candles of guidance shedding their light all round to guide the passers by for ever to come so that they may also follow the "Straight Path" which God has outlined in the Holy Qur'an and which His true servants have paved with their own sacred blood. Side by side we will also have an account in brief of the life and achievements of the Kings and Emperors from the Islamic point of view.

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PART II

DEVELOPMENT OF ISLMIC HISTORY

1. FROM ADAM TO JESUS CHRIST

Looking to the history of mankind we find that Adam and his descendants till about four generations maintained the Law of God and acted through out their lives according to the Command of God. In about 4000 B.C., however, the people violated the Command of God and started idol worship. Prophet Idris (Enoch) appeared on the scene and invited the people to the Almighty God, and people accepted his call.

Some time after Prophet Idris, the people again missed the "Straight Path" and took up to idol worship. Prophet Nooh (3800-2850 B.C.) then came forward and declared, "I have come to you with a clear warning that you serve none but Allah" (11 : 25-26). But the people rejected him and were, by way of punishment, swept away by a huge flood (11 : 39-40). Then again after Prophet Nooh the People went astray and in this respect the most important nation mentioned in the Holy Qur'an is that of *Aad* (46 : 21). Prophet Hood warned them saying : "O my people serve none but Allah, you have no god but He (i.e. Allah the Almighty) (7 : 65). The people, however, rejected him and were therefore destroyed by a terrible wind (46 : 24-25). After Prophet Hood another people known as *Samood* rejected the faith in God and became arrogant in spite of warning from Prophet Swaleh, and were ultimately destroyed by an earthquake (7 : 78).

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Thereafter the famous monarch of history namely Nimrood established his rule over Syria, Turkey and Iraq with his capital at Babylonia. He was very proud and claimed himself to be the god of his people, and the people, who were already engaged in idol worship, accepted him as such. At that time Prophet Ibrahim came on the scene. He first pleaded to his own father saying : "O my father, why do you worship that which hears not, nor sees, nor can it avail thee aught? To me has come the knowledge which has not come to you, so follow me, I will guide you on the "Straight Path"(19: 42-43). His father, however, rejected him and asked him to go away (19:46). Then he pleaded to his people saying "what are these images to whose worship you cleave?" He also said to them : Your Lord is the Lord of the Heaven and the Earth, Who created them, and I am of to this (21: 52-57) those who been witness to this (21: 52-57). Then Ibrahim broke their idols (21 : 58), and was brought before Nimrood (2:258). Ibrahim invited Nimrood to obedience to God, but he refused to do so and firstly put Ibrahim in prison and then according to the decision of his State Council threw him into the burning flames. Allah the Almighty, however, saved him. Thereafter Ibrahim established two centres for the propagation of Islam—one in Syria under the leadership of his second son Ishaq and the other in Arabia under the leadership of his first son Ismail. Thus Prophet Ibrahim for the first time in the human history succeeded in re-establishing the link of man to God. From the first centres there arose a series of Prophets through his grand son Prophet Yaqoob also known as Israil and from the second centres there arose the Last Prophet Muhammad (P.B.U.H.) through his first son Ismail.

Prophet Yaqoob before his death said to his sons, "O my sons, surely Allah has chosen for you this religion (i.e. Islam), so die not unless you are the submitting ones (i.e.

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Muslim)". (2 : 132). Similarly Prophet Yusuf said to his fellow prisoners, "You serve none but Allah. This is the Right Religion" (12 : 37-40).

After Prophet Yusuf, people again went astray and started violating the Command of God particularly the people of Midyan. Prophet Shoaib (Jethro) was, therefore, sent to them. Prophet Shoaib said, "O my people, serve Allah, you have no god other than Him" (7 : 85-87). But the people rejected him and were, therefore, destroyed by a severe earthquake (29 : 37).

Then there came another famous monarch namely Pharaoh who established his rule over Egypt, declared himself to be the god of people and tortured Bani Israil the descendants of Prophets Ishaq, Yaqoob and Yusuf. Allah the Almighty deputed Prophet Musa (Moses) along with his brother Prophet Haroon (Aaron) to invite Pharaoh to submit to the Command of God and allow Bani Israil to go with them. Pharaoh, however, rejected the word of Prophet Musa and when, under the Command of God, Prophet Musa left Egypt along with Bani Israil, Pharaoh alongwith his army chased them Until Musa and his followers safely crossed the river and Pharaoh and his army were all drowned in it (26 : 52-66).

Bani Israil were then settled in Syria where Prophet Musa received the *Torat* (Torah) the first written Law of God, generally known as the Ten Commandments, according to which the Bani Israil had to pass their lives. The Qur'an says that in it (i.e. *Torat*) there was guidance and mercy for those who fear their Lord (7 : 154). The Bani Israil were asked to serve none but Allah, and do good to their parents, and to the near of kins, and to orphans and the needy, and speak good words to all men, and keep up prayer, and pay the poor rate (2 : 83).

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Bani Israil, however, repeatedly violated the Law of God and were therefore firstly subjected to various sorts of punishments and were also ultimately condemned because they started torturing and killing the Prophets of God (2:61).

Among the Bani Israili Prophets David and Solomon established big Islamic States of their time and controlled the affairs according to the Command of God. After Solomon, however, Bani Israil again fell into the life of sin. Prophets Yunus (Jonah), Ilyas (Elias or Elijah), Al-Yasa'a (Elisha), Amos, Hoshia, Yasayah, Yarmiah, Zulkifl (Ezakiel), Ezra, Nehemiah, Zakaria (Zacharia) and Yahya (John the Baptist) did their best to bring them on the "Straight Path", but they dealt with them with cruelty and insult.

Then there came Prophet Issa (Jesus Christ) the last Bani Israili Prophet and pleaded to his people, "I am a verifier of that which is before me of Torah, and I allow you part of that which was forbidden to you, and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me, this is the "Straight Path", (3:49-50). Prophet Issa received the third well-known Heavenly Book namely the Injeel (Gospel). Bani Israil, however, dealt with him with their usual wickedness and when Prophet Issa perceived disbelieve on their part, he said. "Who will be my helper in Allah's way?" His disciples said: "We are Allah's helpers; we believe in Allah, and bear thou witness that we are submitting ones", (3:51). But then one of his own disciples namely Judas got him arres-ted and when ultimately he was brought to the Cross for Crucifixion all his disciples deserted him, Allah the Almighty however, saved him and lifted him up. (4:157-158).

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The fundamental teachings of all Prophets from Adam to Issa were one and the same. The Qur'an says that all of them were sent with one and the same Mission i.e. to teach that "there is no god except Allah", and ask the people to "serve Him alone" (21 : 25), and all of them were sent as bearers of Good News (of Paradise) for all those who believe, and Warning (of Hell) for all those who disbelieve in Allah (4 : 165,6 : 48, 18 : 56).

Thus the main emphasis was on obedience to the Command of God and the only Mission with which the Prophets came was to persuade the human beings to submit to the Will of God i.e. not only worship Him alone but also follow His Commands in all affairs of life. The Prophets fulfilled this Mission throughout their lives in spite of over all opposition and suffering at the hands of their opponents. From their point of view neither building of houses was important nor accumulation of wealth nor even establishment of kingdoms or making scientific inventions. They passed their lives with whatever least assets of life they could get or even without such assets but they remained true to their Mission and ultimately achieved the success which in its true sense is the real success of life. On one hand their sacred names and their pious teachings both have become the most valuable assets of the human history to be remembered always with utmost reverence and love in this world, and on the other hand God has Himself declared all of them to be the Benefactors, Righteous and Exalted Ones (6 : 84-87), and has granted Eternal Peace and Blessings for all of them (37 : 79, 109, 120, 130, 181).

2. THE LAST PROPHET (P.B.U.H.)

Early Life :

After Prophet Issa the people changed his teachings and re-compiled the Bible from time to time according to

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their own choice and need of the time, and thus the Message of God again went in obscurity. It was neither maintained in spirit nor in practice.

Then there came the last Prophet Muhammad (P.B.U.H.). He was born at Makkah (Arabia) on Monday the 20th April, 571 A.D. At that time not only Arabia but the whole world was shrouded with darkness of unbelief and worship of several gods and goddesses. The Message of God was altogether forgotten, defaced and mixed up with falsehood. There was no morality or moral values in the society. There was idolatory, adultery, obscenity, drinking of wine and gambling, cruelty and injustice. Women were treated to be like cattles having no social status or rights of their own. Girls were thought to be a curse and were, therefore, buried alive soon after their birth. There was no sense of discipline or maintenance of law and order in the society.

The Prophetic Mission :

In these circumstances the last Prophet Muhammad (P.B.U.H.) came and lived among the people as the most pious, truthful, just, honest, kind and well-behaved man so much so that people gave him the title of "*Al-Amin*" i.e. trustworthy. In the first forty years of his life he passed most of his time in the cave of Hira in the suburb of Makkah where he kept himself busy in meditation and prayers to God. Ultimately he received the first Message of God through Angel Gibrail asking him to "Read in the name of thy Lord, the Creator of all things. He created man from a clot of blood. Read, full of magnificence is thy Lord who made the pen the vehicle of knowledge and taught man what he knew not" (96 : 1-5). After about a year the Angel again appeared and said, "O, thou wrapped up in thy mantle, arise and warn thy people (of God's punishment)",

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(74 : 1-2). He returned home and started the propagation of Islam in secret. His own wife Khadijah, Abu Bakr, Ali and Zaid were the first to accept the Islamic Faith. Then came the third Command to "expound openly what thou art command and turn away from those who join false gods with God", (15 : 94), and he accordingly started the work publicly and as a result met with serious opposition from all round.

For the first thirteen years of his Mission the Prophet (P.B.U.H.) worked in Makkah and continued his work in spite of over all opposition from and suffering at the hands of his opponents so much so that he himself with his family remained confined in the valley of Abi Talib completely boycotted by the Quresh of Makkah for about three years. Alongwith him his followers also suffered. They were continuously insulted, tortured and ultimately forced to migrate to Abbyssinia and remain there for some time.

In the eleventh year of his Mission at Makkah six pilgrims came from Yasrib (Madinah) and embrassed Islam. Then another twelve and in the next year seventy two persons came from the same place and accepted the Faith. They also invited the Holy Prophet (P.B.U.H.) to come to Yasrib and gave a pledge to him that they would stand by him as they would stand by their own children. In reply the Holy Prophet (P.B.U.H.) also gave them a pledge to stand by them in life and in death.

Migration to Madinah : (First Century A.H.)

In the thirteenth year the Holy Prophet (P.B.U.H.) alongwith Abu Bakr, under the Command of God, left for Yasrib and within the next few days all of his other companions also migrated to Yasrib. On his way to Yasrib the Holy Prophet (P.B.U.H.) stayed for a few days at Quba

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and laid there the foundation of the first Mosque of the Islamic History known as the Mosque of Quba (*Masjid-e-Quba*). After arrival in Yasrib he first of all purchased a plot of land and built the most famous and revered mosque of the Muslim - World known as "*Masjid-e-Nabavi*" (Mosque of the Prophet) which later became the centres for the propagation of Islam and remains as such till today. Next step which he took was the execution of an agreement with the local population of Yasrib (now known as Madinah-tun-Nabi or Madinah) which virtually gave him the over all control of the affairs of the city.

Battles and Conquest of Makkah :

Then there came the period of battles with the nonbelievers. In the second year of Hijra (Migration to Yasrib) the famous battle of Badr was fought which gave a death blow to the Quresh of Makkah who had come there to uproot the Islamic Faith and destroy the Muslims for ever. In the third year there was the battle of Uhud, in the fifth year the battle of the Trench, and in the seventh year the battle of Khyber. In all these battles there were attacks from the enemies of Islam which were successfully thwarted by the Muslims under the leadership of the Holy Prophet (P.B.U.H.) himself.

In the sixth year the Holy Prophet (P.B.U.H.) left for Makkah along with fourteen hundred companions for Haj and the famous Treaty of Hudaibiah was made with the Quresh of Makkah. In the next year Khyber was conquered and thereafter invitation of Islam was sent to the rulers of Rome, Iran, Egypt, Abbyssinia, Ghassan and Yemen.

In the eight year the Treaty of Hudaibiah was broken by the Qureish and, therefore, the Holy Prophet (P.B.U.H.) marched on to Makkah with a large number of his

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followers and Makkah was conquered without any formal battle. Refuge was declared for all those who took refuge in the house of Abu Sufyan, or remained indoor and kept their doors shut, or those who entered the *Kabah*, and also for all those who went out unarmed. Then the Holy Prophet (P.B.U.H.) entered into the *Kabah*, removed all the false deities and idols from there and then addressed the people saying :

> "There is only One God. He has no equal and no compeer. Today He has fulfilled His Promise. He aided His servants and made them triumph over His enemies. It is not lawful for any-body who believes in God and His Prophet to shed human blood wantonly. I have today abolished all customs and all rituals of the days of "*Jahiliyah*" except that arrangements for the distribution of water to the pilgrims from the Holy Well of Zamzam will continue as before. O men of Qureish, take heed, God has destroyed your factionalism of the days of "*Jahiliyah* and your pride in blood and lineage. All men are equal. All are descendants from the same ancestor i.e. Adam and Adam was nothing but dust."

Some time later in the same year there was the battle of Hunain, and in the ninth year of Hijra the expedition to Tabuk took place. In the former the Muslims got the victory and in the latter the enemy retreated without any battle at all.

The Last Sermon :

In the tenth year the Holy Prophet (P.B.U.H.) left for Makkah for Haj and gave his Last Sermon at the place of Arafat saying :

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"O people, listen carefully to my words for I may not be among you next year, nor ever address you again from this pulpit. O people, just as you regard this month as sacred so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Usury is forbidden. Satan has despaired of leading you astray in big things, so beware of obeying him in small things too. O people, women have rights over you just as you have rights over them. Be good to them. You may soon have to appear before God and answer for your deeds. So beware, do not go astray after I am gone. O people, no Prophet or Apostle will come after me and no new faith will be born. Listen to me in earnest. Worship your God, say your prayers, fast during the month of Ramzan, and give of your wealth in charity. All Muslims, free or enslaved, have the same rights and the same responsibilities. Nobody is higher than the other unless he is higher in virtue. Feed your slaves as you feed yourselves, clothe them as you clothe yourselves. Do not oppress them nor usurp their rights".

Having spoken thus he turned his face towards the heaven and said: "Be my witness, O God, that I have conveyed Your Message to your people." The followers responded with one voice: "Yes, you have conveyed to us the Message of God".

Fulfilment of the Mission :

It was now the eleventh year of Hijra. The Mission of the Holy Prophet (P.B.U.H.) was almost complete and his

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Faith prevailed all over Arabia. In the month of Safar he fell sick. One day when he felt better, he came out and addressed his followers as follows :--

> "Fear God, may God keep you on the 'Straight Path'. I entrust you to His Care. I have warned you of the everlasting punishment and given you tidings of everlasting bliss. O creatures of God, shun arrogance and pride. Paradise and the blessings of the Hereafter are for the humble and the righteous. The resort of the proud is Hell".

Then he asked Abu Bakr to lead the prayers. As the last hour approached he said to his wife Aisha: "Give away to the needy whatever you have in the house". Only five drahams were found and were given away. On Monday the 8th June, 632 A.D. i.e. the 12th of *Rabi-ul-Awwal*, he lifted up the curtain of his room, saw the congregation in prayer, smiled and lay back. Then he brushed his teeth with a fresh "Miswak" and several tiems dipped his hand into the bowl of water and moistered his face, saying: "O God be kind to me in my last agony", and then said: "I desire to be with my God", and when the sun was near its zenith, he entrusted himself to Allah the Almighty. May peace be upon him.

The Prophet's life and its Mission in short :

This short survey of the twenty three years' struggle between the Holy Prophet (P.B.U.H.) on one hand and the entire community of non believers all over Arabia on the other hand shows that the Holy Prophet (P.B.U.H.) devoted each and every moment of his life for the cause of Islam i.e. to persuade the people to submit to the Will of God. He did neither endeavour himself nor did he ask his followers to

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build up the castles or hoard up the wealth or acquire the kingdom or raise the standard of life in its material sense. His life remained simple throughout i.e. before as well as after the completion of his Mission. He did not live as Kings live although he had undoubtedly become the absolute ruler of the entire Arabia. He used to live in a small muddy house, lie down on rough palm carpets on the floor, take simple meals, do household work, patch up his own clothes and mend the shoes. He used to greet everybody and even the children. There were so servants to attend on him and no Body Guards or any other sign of outward dignity. He collected no assets so much so that on various occasions for days together there was no cooking of food in his house and he and his family simply kept on fasts.

The historians present the Holy Prophet (P.B.U.H.) as a spiritual leader, administrator, law giver, jurist, warrior, reformer and statesman of outstanding Calibre, but basically he was on the "*Abd-o-hu-wa-Rasul-o-hu*" i.e. the "Servant and Messenger of God", and accordingly all that he did throughout his life was not on account of any ideology of his own or on basis of some thing borrowed from any body else. His own position was that before his birth his father Abdullah died and when he was hardly four years of age his mother Amnah also passed away, and he was brought up firstly by his grand father Abdul Muttalib and after his death by his uncle Abu Talib. He remained totally unlettered and could neither read nor write. This was the reason that when for the first time the Angel Gibrail asked him to read, he said, "I am unlettered". But when again the Angel asked him to read, he repeated what the Angel recited. Thus all that the Holy Prophet (P.B.U.H.) did was under and in strict obedience to the Command of God. If he stood up to propagate Islam, it was because God asked him to "expound openly what thou art commanded"

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(15 : 94). If he fought the battles, it was because God asked him to "kill them (i.e. the enemies of Islam) whenever you find them, and drive them out from where they drove you out and fight with them until there is no persecution, and religion is only for Allah" (2 : 191-193, 8 : 39). Similarly he did justice to the people because God said to him, "surely We have revealed to you with truth so that you may judge between the people by means of what Allah has taught you" (4 : 105), and "judge between the people by what Allah has revealed" (5 : 48). In the same manner he lived at Makkah or migrated to Madinah, run the affairs of the State, maintained the family, offered the prayers, kept the fasts, performed the Haj, distributed the alms, offered the sacrifices or did any other thing because Allah the Almighty Commanded him to do so. Thus the only thing that has basically worked throughout the life of the Holy Prophet (P.B.U.H.) is the submission to the Will of God, and this has been to this extent that, as the Qur'an says, "he does not (even) speak out of (his own) desire but whatever he says is the Word of God" (53 : 3-4).

As regards the worldly gains it is worth mentioning that when the last hour of his life in this world approached near he asked his wife Aisha to "give away to the needy whatever you have in the house". Only five Dirhams (equivalent to about five Pakistani rupees) were found and were accordingly given away. Thus like all other Prophets of God he also left no assets at all. In an authetic Tradition noted by Bukhari he had himself said: "Surely the '*Ulema*' (Scholars) are heirs to the Prophets because the Prophets do not leave the assets of wealth but of knowledge and the one who acquires knowledge he acquires Big Wealth".

The most distinguishing and unique feature of the Mission of the Holy Prophet (P.B.U.H.) was that in spite of overall opposition and without having the material

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resources he, under the Command of God, all alone stood up to establish the Law of God among the people who were totally arrogant and tough in their belief in idolatory and who had no sense of morality, decency, discipline and justice at all, and he did it with this determination that when at the request of the Quresh of Makkah to restrain him from propagation of Islam, his own uncle Abu Talib said to him: "O beloved of thy uncle, do not put upon me a burden which I may not be able to bear", he outrightly said: "O my uncle, if these people bring me the sun and place it in my right hand, and bring me the moon and place it in my left hand, it would not stop me from my Mission until God fulfils it for me or I am destroyed in the process". At another occasion the Quresh of Makkah themselves approached him and said: "If you want wealth, we shall make you the richest in the land; if you want power, we shall make you our ruler; if you want a beautiful wife, you can name her and she will be yours; and if some Jin has touched you, we can call best of the sorcerors to cure you". In reply he said: "I want nothing of these things. I am a servant of God. He has sent me to you as an Apostle and revealed to me His Book and commanded me to warn you, so I have given you His Message and no power on earth will stop me from propagating it. If you accept, you will have goodly reward; if you reject, I shall be patient till God Himself settles this dispute between us".

He really proved to be true to his words and firm to his determination. His opponents subjected him to all sorts of curses, tortures, boycott, conspiracies and ultimately also the armed attacks, but he continued His Mission with complete patience and forbearance, decency and discipline as well as enthusiasm and conviction, and the ultimate success which he achieved, in his own words, was :

"There is only One God. He has no equal and no

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compeer. Today, He has fulfilled His Promise. He aided His servants and made them triumph over all His enemies" (Address on the conquest of Makkah).

He also made a reference to this ultimate success in his Last Sermon to his followers in the following words :

"Satan has despaired of leading you astray in big things, so beware of obeying him in small things" and further, "listen to me in earnest, worship your God, say your prayers, fast during the month of Ramazan, and give your wealth in charity. All Muslims, freed or enslaved, have the same rights and the same responsibilities too. None is higher than the other unless he be higher in virtue".

Finally during his last moments also he said :

"Fear God, I pray you, and may God keep you on the 'Straight Path'. I entrust you to His Care. I have warned you of the everlasting punishment and given you the tidings of everlasting bliss".

This in fact was the achievement of the Holy Prophet (P.B.U.H.) which was unprecendented in the human history, and its importance lies also in that since its accomplishment nearly fourteen hundred years ago nobody on earth could ever succeed in uprooting Islam or finishing up the belief in Allah the Almighty, or even making the slightest change in His Message or mixing it up with falsehood as was done in the case of all previous Books of God.

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Islam prevailed all over Arabia during the life time of the Holy Prophet (P.B.U.H.) himself, then in the entire Middle East, Persia, and part of Europe in the days of his Caliphs and thereafter the learned Sufis (Mystics) of Islam took up the torch of his Message throughout the world, and today Islam is the only Religion of God that exists in the world in its original form with millions of its followers in its strict sense.

3. COMPANIONS OF THE HOLY PROPHET(PBUH) (*Khilafat-e-Raashidah*)

(11 A.H. to 40 A.H. or 632 A.D. to 661 A.D.)

After the Holy Prophet (P.B.U.H.), his worthy Companions became the torch bearers of his Mission. They were true to their faith in Islam right from the very beginning and that was the reason that nothing could deviate them from the path of Islam. They suffered hardships, faught battles, and lived and died for the cause of Islam. Their lives, like that of the Holy Prophet (P.B.U.H.) remained simple. They neither built up the castles nor hoarded up the wealth for themselves. They devoted their own lives, the lives of their wives and children as well as their entire assets for the service of Islam. The Qur'an says: Allah has bought from them their person and their property, their's in turn is the Garden (of Paradise) (9 : 111). They were, as the Qur'an tells us, "Hard against the disbelievers, tender among themselves, busy in bowing and prostrating (in prayer) before Allah the Almighty, seeking the Pleasure and Mercy of God, their foreheads having the marks of prostration". (48 : 29).

From amongst the Companions of the Holy Prophet (P.B.U.H.) and other believers in general those who died for the cause of Islam, they are known as "*Shuhada*" i.e. the

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martyrs and for them the Holy Qur'an says: Think not of those who are killed in Allah's Way as dead, Nay; they are alive being provided sustenance from their Lord, rejoicing in what Allah has given them out of His Grace, and they rejoice for the sake of those who, being left behind, have not yet joined them, they have no fear, nor shall they grieve (3 : 169). Those who are slain in the Way of Allah, He will never allow their deeds to perish (47 : 4). He will guide them and improve their condition, and make them enter the Gardens which he has made known to them (47 : 5-6).

Similarly those who lived in obedience to the Command of God and did righteous deeds, their reward is with God, Gardens of Eternity beneath which rivers flow; they will dwell therein for ever; God well pleased with them, and they with Him (98 : 8). For them are Glad Tidings in the life of the present and in the Hereafter. No change can there be in the Word of God. This is indeed the Supreme Felicity (10 : 64).

The worthy Companions of the Holy Prophet (P.B.U.H.) learnt and practiced Islam under his direct training and as a result they proved to be the real custodians and whole hearted missionaries of the Message of God i.e. the Holy Qur'an as well as the Traditions of the Holy Prophet (P.B.U.H.) for the coming generations. They not only learnt and memorized by heart the Holy Qur'an and *Sunnah* with complete accuracy but also strictly followed them throughout their lives and passed on the same to their successors with total safety as well as accuracy. It was due to their most sincere efforts and selfless services that on one hand no modification could be made in the fundamental articles of faith in Islam and on the other hand no interruption could be possible in the practical application of the Commands of God to the daily life of the believers in general.

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ABU BAKR

(11-13 A.H. or 632-634 A.D.)

In this respect the most important and eternal role was played by the four worthy Caliphs of the Holy Prophet (P.B.U.H.) namely Abu Bakr, Umar, Usman and Ali. When immediately after the death of the Holy Prophet (P.B.U.H.), struck with utmost grief, the believers were not ready to accept that the Holy Prophet (P.B.U.H.) could die and Umar came shouting. If anybody dared say that the Holy Prophet (P.B.U.H.) was dead, he would kill him, Abu Bakr, though himself struck with grief, came forward and said :

> "O people, verily, whoever worshipped Muhammad,(P.B.U.H.) behold, Muhammad (P.B.U.H.) indeed is dead. But whosoever worshipped Allah, behold, Allah is alive and will never die".

Then he recited verse 143 of Chapter 3 of the Holy Qur'an which means :

> "And Muhammad is no more than an Apostle and Aspotles have already died before him: If then he dies or is killed, will you turn back upon your heels, and who so turns back upon his heels, will do no harm to Allah, and Allah will reward the grateful" (3 : 143).

These words of Abu Bakr which really proved to be the milestone in maintaining the fundamental belief in Islam also show how particular and frank the Companions of the Holy Prophet (P.B.U.H.) were in keeping the belief in the Holy Prophet (P.B.U.H.) himself in the right

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direction. They neither under estimated him or treated him like an ordinary man as did the people of Prophets Nooh, Hood, Swaleh, Loot and Shuaib, nor did they try to deify him as did the Bani Israil to Prophet Uzair (Ezra) or the Christians to Issa (Jesus). They always believed in him as *Abd-o-hu wa Rasul-o-hu* i.e. the Servant and Messenger of God, and in that capacity they always respected and loved him to their utmost. In the words of the Holy Qur'an, the Holy Prophet (P.B.U.H.) was closer to the believers much more than their own selves (33:6). According to an authentic Tradition noted by Bukhari and Muslim, the Holy Prophet (P.B.U.H.) himself said that "one cannot be a true Muslim unless he loves me more than his own parents and children". The Qur'an also asks the Holy Prophet (P.B.U.H.) to say to the people, "If you love Allah, follow me, Allah will love you, and grant you protection from your sins" (3 : 30-31). The love of the Companions to the Holy Prophet (P.B.U.H.) was to this extent that they could not allow even the drops of the water used by him in ablution to fall on the ground. When the Iranian Embassador saw this with his own eyes, he advised his King to give up the idea of fighting against the Muslims because as he himself put it, "the people who could not allow the drops of water used by their Prophet (P.B.U.H.) to fall on the ground, how could they be expected to allow his blood to fall on the battlefield". Similarly complete obedience to the Holy Prophet (P.B.U.H.) was the fundamental aim and real pleasure of their lives. They in fact lived and died at his command. When the Holy Prophet (P.B.U.H.) asked them to migrate from Makkah, they did it without least hesitation and without caring for their families, friends, properties and assets of life. When he asked them to collect the funds for the cause of Islam, they whole-heartedly contributed to it, and while Umar dedicated half of his entire assets, Abu Bakr brought every thing that was available in his house and when the Holy

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Prophet (P.B.U.H.) asked him whether he had left anything for his family, his reply was, "for me Allah and the Prophet of Allah (P.B.U.H.) are sufficient".

The worthy Companions did nothing for their own selves. Even as the Supreme Heads of the Islamic State, which no doubt was the biggest State of its time, the four Caliphs of the Holy Prophet (P.B.U.H.) led the most simple life and acted throughout in strict obedience to the Command of Allah and teachings of the Holy Prophet (P.B.U.H.), and rendered selfless services for the cause of Islam. Abu Bakr in his first address immediately after his election to the office of Caliphate said :

> "O people I swear that I never coveted this rulership either by day or by night, nor had I any inclination towards it. I never prayed to God openly or in secret to confer this on me.....in fact, a stupendous task has been assigned to me which it is beyond my power to fulfil unless the Almighty comes to my aid. I have been made your ruler even though I am not the best among you. Help me if I am in the right; set me right if I am in the wrong. Truth is a truth; falsehoold a treason. The weak among you shall be strong with me till (God willing) their rights have been vindicated; and the strong among you shall be weak with me till, if the Lord wills, I have taken what is due from them. No people gave up "*Jehad*" in the Path of God but God heaped upon it degradation, and a people who indulged in acts of shamelessness are bound to be subjected to Divine Punishment. Obey me as long as I obey God and His Apostle.

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> When I disobey Him and His Apostle, then obey me not".

Immediately after his appointment as the Caliph he had to face many problems. One such problem was whether the army ordered by the Holy Prophet (P.B.U.H.) shortly before his death for dispatch to Syria should or should not be despatched. Many of his companions were of the view that it should not be dispatched and should be used against those hostile forces who reared head after the death of the Holy Prophet (P.B.U.H.). Abu Bakr, however, ordered for the dispatch of the army saying :

> "I affirm by God, Who has my life in His hands, that I shall send Usama's army on its way as ordered by the Prophet even if I am convinced that I shall be left alone to be carried away by wild beasts".

And as a token of respect he himself went on foot to bid farewell to the army while its Commander Usama was on the horse. When Usama asked him either to mount a horse or allow him to come down, Abu Bakr said :

> "I shall not ride a horse, nor permit you to come down. Will you not let me soil my feet for a while in the Path of Allah?"

Then he addressed the army saying :

> "O people, stand and listen. I give you ten orders to bear in mind. Do not commit perfidy, nor be guilty of disobedience (to the commander). Commit no mutilation. Do not kill an old man, a woman or a child. Injure not the date palm, nor burn it with fire; and cut not down the fruit

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bearing trees, slaughter no sheep or cows or camels except for food. You will come by persons who spend their lives cloistered in the monastries. Leave them to their retirement and molest them not. You will also come across people who will bring to you various foods in vessels. When you eat of these things, one after other, recite the name of Allah, March forward in the name of Allah".

Soon after the news of the death of the Holy Prophet (P.B.U.H.) spread all over Arabia, the people who had submitted only politically to the dominance of Islam but resented it at heart rebelled against the Islamic State. Similarly there were many tribes who resorted to apostasy on a massive scale. There were also people who refused to pay the poor-rate (*Zakat*). It appeared on the whole as if the unity and solidarity of the community was going to end. Abu Bakr, though a soft, kind, gentle and tender-hearted man, came out with utmost firmness and severity and refused to make any compromise with the rebellions and recalcitrants and dealt with them with such determination that soon the morale of the Muslims was restored and the opposing forces disappeared. As regards the poor-rate his proclaimation was :

> "I swear by God that if even so much as a piece of string is withheld (from *Zakat*), I shall make war against them".

Abu Bakr was also confronted with a number of imposters claiming the prophethood, chief among them being Musailmah. Abu Bakr fought against them and finished them for ever. There were also threats from the Byzantine and Sassanid Empires, but Abu Bakr faced them also with success.

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Another remarkable service that Abu Bakr rendered for the cause of Islam was the collection and collation of the scattered verses of the Holy Qur'an.

Abu Bakr, though a rich merchant before Islam and the supreme ruler after the Holy Prophet (P.B.U.H.), always lived a simple life. He tended his own flock and milked the cattle for his neighbours. He spent his nights in prayers and days in fulfilling his responsibilities and obligations towards God as well as towards the people. As Caliph he accepted only a pittance as salary, ate the coarse meal and wore the ordinary clothes. Despite all this, before his death he willed that part of his property be sold and the entire amount of salary received by him be returned to the "Baitul *Maal*" (Public Treasury). When the amount was deposited in the "*Baitul Maal*", the new Caliph Umar wept and said :

"Abu Bakr, you have set up an exacting standard for your successors".

Abu Bakr died at the age of 63 on 22nd *Jamadiul Aakhir*, 13 A.H. i.e. 23rd August, 634 A.D. and was laid to rest by the side of the Holy Prophet (P.B.U.H.). Ali paid him the tribute in the following words :

> "Mercy of God on you, O' Abu Bakr. You were an affectionate Companion and friend of the Apostle of Allah, a source of joy to him, one who enjoined his confidence and had the privilege of being consulted by him. You were among the first to embrace Islam; you had the purest faith and your belief in Islam was unshakable. Of all, you feared Allah most and you were the source of the greatest advantage to His Faith (Islam). You had the Prophet's company more than anyone else

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and you excelled everybody in your love for, and devotion to Islam. You resemble the Holy Prophet more than any other person in the uprightness of character and conduct and in kindness and excellence.

For the Prophet of Allah you were like his very sight and hearing. You corroborated the truth of his message at a time when everybody denied him. You supported him in misfortunes when others had withdrawn their support. In the days of hardship you were his best Companion; you were the second of the two and his Companion in the Cave. You were the only Companion of the Prophet in his *Hijrat* ("migration") and you were his caliph among his followers and in the Religion of Allah. You discharged the functions of the Caliphate in a most excellent manner at a moment when people had taken to apostasy. You were determined when your colleagues showed lassitude; you were bold when they displayed timidity; you were strong when they were weak.

I swear by Allah, you were the leader of the faithful. You drew towards the faith when others drew away from it. Indeed you were like a kind father to the believers and your affection made them your children. You bore the burden which they failed to bear and you preferred to do what they failed to do. You preserved what they had ruined and you taught them what they knew not; you took the risk when they were helpless and you were firm when they were impatient. You redressed

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the grievances of those who asked for justice; they turned to you for guidance and they obtained through you what they had never dreamt of. You soared high in the atmosphere of piety and attained its noble reward. Your argument was never weak and your judgment never faulty. You were never guilty of cowardice and your heart was never misdirected. You were like a rock which stands firm in the face of hard blows and shattering winds. The weak and the humble were strong with you as you secured their rights; and the strong were weak and humble with you as you made them surrender the rights of others. In this, those who were near you and those who were far from you were all equal. Those who obeyed and feared Allah most were nearest to you. Your dignity lay in righteousness, truth and benevolence; your word was imperative and definite, your command mild and cautious, and your judgment wise and firm. Your demise has broken the backbone of the people and we recite the verse : TO GOD DO WE BELONG AND UNTO HIM ARE WE TO RETURN.

But we submit to what has been ordained by Allah and are ready to obey his command. By Allah, never shall the Muslims suffer after the death of the Prophet (P.B.U.H.) a calamity greater than your death. You brought honour, protection and support to the Faith and for the believers you were (not an individual) but a group of men, a stronghold and a place of refuge; while for the hypocrites you were the very embodiment of sternness and terror.

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May Allah, in reward for all this take you near to your Prophet (P.B.U.H.), and may He not deprive us of the fruits of your efforts and may He not mislead us after you. We recite once again : TO GOD WE BELONG AND UNTO HIM ARE WE TO RETURN."

The entire audience listened to the sermon of Ali in perfect silence, and when he concluded they wept and with one voice said : "O son-in-law of the Prophet, what you have said is true".

UMAR

(13-24 A.H. or 634-645 A.H.)

Umar was nominated by Abu Bakr before his death to succeed him as Caliph of the Islamic State.

Immediately after taking over the charge of his office, Umar, in his first address to the people said :

"I know that people among you are afraid of my severity and sternness. They say : Umar was severe even during the lifetime of the Apostle of Allah His severity also persisted at the time when Abu Bakr was there between him and us. What will happen now that he has all power in his own hand? Those who say so are right. I have had the honour of the Prophet's Companionship, I was to him an obedient servant. None can ever hope to excel him in tender heartedness, compassion and mercy. The Holy Qur'an itself bears testimony to this. I served the Prophet (P.B.U.H.) as a

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naked sword in his hand. He could have either sheathed it or allowed it to do its work. He retained me in his service to the last and he was pleased with me to the end. I thank God for this and am pround of it.

After the Holy Prophet (P.B.U.H.), Abu Bakr held the reins of the affairs of Muslims in his hands and none can deny his mildness, tolerance and magnanimity. I remained obedient to him, assisted him and shared his burden. Thus I remained with him till God separated him from us. He too was pleased with me to the end. And now, O' people, the responsibility of your affairs has been placed on my shoulders. Now my severity and sternness have melted to mildness and compassion. In a way, however, this severity is still there; but it is only for those who do wrong and injustice to Muslims. For those who live peacefully and in good faith, I am all tenderness. As for the oppressors and the wrongdoers I shall force them to put one cheek in the dust and press the other cheek with my foot till they submit to what is right. O' people you have some rights on me which you can always claim. One of your rights is that if any one of you comes to me with a claim he should demand to go back with his satisfied claim in his hands. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State or the spoils of war. You can also demand that I take nothing unjustly from the revenues of the State or the spoils of war. You can also demand that I increase your

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emoluments as more money comes into the treasury and that I fortify your frontiers and do not put you in jeopardy. It is also your right that if you go to war, I should not prevent you from returning home, and while you are away fighting I should look after your families as a father would.

> O' servants of God, Fear God, forgive me my faults and help me in my task. Assist me in enforcing what is good and in forbidding what is evil. Advise me regarding the obligations that have been imposed upon me by God. This is what I have to say to you and seek from Allah His Grace and His Forgiveness, for myself and for you all".

Umar throughout his life as Caliph of the Holy Prophet (P.B.U.H.) proved to be true to his words. As regards justice the broad principles he sought to enforce are very well contained in the following letter which he wrote to his governors. He said :

> "Praise to God. Now then, justice is an important obligation. Treat the people equally in thy presence, in thy company and in thy decisions, so that the weak despair not of justice and the high placed do not hope for thy favour. The onus of proof lies on the plaintiff, and he who denies the plaint must do so on oath.
>
> Compromise is permissible, provided it does not turn the unlawful into lawful and the lawful into unlawful. Let nothing prevent you from

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changing your decision of yesterday after due consideration (if the former decision appears to be incorrect). When you are in doubt about a problem and can find no guidance in the Qur'an or in the practice of the Prophet (P.B.U.H.), think over the question and think again. Ponder over the precedents and analogous cases, and then decide by analogy.

A term should be fixed for a person who wants to produce witnesses. If he proves his case, get him his right. Otherwise the suit should be dismissed. All Muslims are reliable, except those who have been punished with flogging, or who have been convicted of false evidence or whose antecedents are open to doubt".

He himself was severely evenhanded in the administration of justice. He is perhaps the only ruler of the State in the entire history of mankind who punished his own son for an offence and got the punishment of flogging with hundred stripes executed before his own eyes till he succumbed to his injuries. Another instance of his justice that need be mentioned is that when Jabala the prince of Ghassan slapped a poor Bedouin who had unwittingly trodden on his cloak while both were going round the Kabah, Umar, on report, asked the prince either to seek forgiveness from the Bedouin or accept the slap of the Bedouin by way of punishment. The prince, however, said : "How can this be?" He is nobody while I am the prince". Umar said : "Islam has put you both on the same footing and except for piety no one has superiority over the other".

Umar was very strict in scrutinizing the revenues collected by his officials and spared no efforts to ensure that none has been subjected to oppression or extortion. He

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was equally emphatic in asserting that since all sovereignty belongs to God, no man, ruler, commander or Caliph, could demand any special privilege by virtue of his office or claim any inherent superiority over others because of his personal attainments.

Umar led a simple life. When an envoy came to visit him while he was the Caliph, he was lying asleep on the bare earth with a stone as his pillow and his body drenched in perspiration. As regards his stipends from the Public Treasury, he was guided by the same principles as Abu Bakr. He was of the view that a ruler should live as his people live and he should not isolate himself from their problems and difficulties. With the increase in the Public Treasury his daughter suggested to him for increase in his stipends also but his reply was that his wife and children have claim on his property but not on his honesty.

The simplicity of his life went to this extent that when he was requested to personally come over to Jerusalem, he undertook the journey alongwith his slave having one single camel only to ride thereon one by one, and when he entered the city it was the turn of the salve to mount on the camel and Umar to hold the reins of it. The slave offered his turn to Umar but he refused and entered the city holding the reins of the camel. Besides this the clothes he was wearing were dusty and patched up in fourteen places. The Commanders of the Muslim Army who were already there asked him to put on a better dress, but he said : "The only honour bestowed upon us is the honour of Islam and we need none other".

Looking to this state of affairs the people of Jerusalem submitted without any formal battle and entered into an agreement with Umar to pay "*Jizya*" subject to the guarantee of their safety and civic rights.

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For two years i.e. 18 th and 19 th years of Hijra there was plague and famine in which thousands of the people died of hunger. During this period Umar ate no fish, no meat and no other decency. His food generally consisted of plain bread which he ate with olive oil. He never ate his fill and quite often he went without food.

Umar raised the social and moral standard of the society to this extent that when an Egyptian spy visited his people, he made a report saying :

> "I have seen a people everyone of whom loves death more than he loves life. They cultivate humility rather than pride. None is given to material ambitions. Their mode of living is simple. They sit on the bare ground, and eat their food off their knees. Their commander is their equal. They make no distinction between superior and inferior, between master and slave. When the time for their prayers approaches, none remains behind, all of them wash themselves and join in prayer."

The commander of the citadel heard the report and said: "By God, these must be the people who can move mountains if they so desire. How can we fight with them?" He, therefore, made peace with the Muslims.

Due to the keen insight and outstanding courage of Umar the State soon acquired an institutional and administrative structure and the apparatus of a fully developed government came into existence having a Public Treasury, Bureau for the Army, and Departments of Public Revenue and the Police. His rein spread all over Arabia, Egypt, Iraq, Palestine, Khuzistan, Arminia, Azarbyjan, Fars, Kirman, Khurasan and Makran, and his devout

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soldiers swept away even the mightiest empires of Sassanid and Byzantine.

The greatness of Umar, however, lies, apart from military conquests, in his justice and equity as a ruler, his skill as a statesman and political leader, and his selflessness and rectitude as a citizen.

One morning on the 23rd year of Hijrah when Umar went for his prayer a Persian slave Abu Lulu Fayruz attacked him with a dagger and stabbed him repeatedly. He reeled and fell to the ground and when he came to know that his assailant was a Magian slave, he said : "Thank God he is not a Muslim". Ultimately he died on Ist Moharram, 24 A.H. (645 A.D.), and was laid to rest by the side of the Holy Prophet (P.B.U.H.). When Ali came to join the funeral, he said : "By God, I crave to appear before my Lord with a record of none other than of this man (i.e. Umar) who lies wrapped in his shroud".

USMAN

(24-35 A.H. or 645-656 A.H.)

Usman was the third Caliph of the Holy Prophet (P.B.U.H.). He was elected by the committee of six persons including Ali nominated by Umar before his death.

Usman belonged to the Quresh and was also related to the Holy Prophet (P.B.U.H.) through his great grand father Abd-e-Manaf. He was a merchant and also knew reading and writing. He was a man of truthfulness and integrity. He was a very close friend of Abu Bakr and at his persuation he had embraced Islam.

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The Holy Prophet (P.B.U.H.) married firstly his second daughter Ruqayya and after her death another daughter Umm-e-Kulsum to Usman and as such he is also known as "Zun Nurain" i.e. the bearer of two lights.

Usman's cnversion to Islam enraged his kinsmen and they subjected him to great hardship and miseries so much so that he had to migrate to Etheopia. But when he returned, he again met with the same harsh treatment. He bore all this with patience till command for migration to Madinah came and he once again gave up all and finally migrated to Madinah. In Madinah he reestablished his business which flourished soon. He spent a lot of his earnings for the cause of Islam. The plots of land on which stand the famous Mosque of the Holy Prophet (P.B.U.H.) known as "*Masjid-e-Nabavi*" and the famous graveyard known as "*Jannatul Baqi*" in the suburb of Madinah were purchased and dedicated by him. Similarly he also purchased a well for twenty five thousand Dirhams and dedicated it for the Muslims. When preparations for "*Jehad*" against the invasion of the Romans were being made, he bore the expenses of one third of the Muslim Army. He also personally took part in the battles of Uhud and Tabuk. He accompanied the Holy Prophet (P.B.U.H.) in his journey to Makkah for the performance of Haj and when he was detained by the Quresh, the famous Oath of *Rizvan*" was taken by the Holy Prophet (P.B.U.H.) from the believers to avenge his suspected murder.

Usman was also one of the early scribes of the Holy Qur'an and, therefore, he had thorough knowledge of the context and the circumstances relating to the revelation of each of its verses and that was the reason that he was frequently consulted by both the preceeding Caliphs in controvercial points of law particularly those relating to inheritance.

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He was extremely chaste, modest, honest, generous and kind. He never touched any intoxicant nor did he ever fully undressed himself even in privacy. He used to free the slaves each Friday and spend his nights in prayer and fasted every second or third day. He performed Haj every year, and looked after the widows and orphans and was so generous that he was known by the title of "*Ghani*" i.e. extremely generous. But in spite of richness he himself had a very simple life. He never woke up a servant for his ablution at "*Tahajjud*" i.e. prayers in the midnight. He used to sleep on the floor of the Prophet's Mosque.

As a Caliph, Usman followed mostly the policies of Abu Bakr and Umar. After his accession to the Caliphate there arose some troubles in newly conquered areas but he wisely put them down. During his Caliphate Barqah, Tripoli and Morocco were added to the Muslim Empire and conquest of Persia was completed and parts of Afghanistan, Khurasan and Turkistan were also conquered. In his days Naval expeditions also began and separate Military Commanders were appointed relieving the Governors of their military duties.

One of the most notable contribution of Usman as Caliph was the compilation of complete and authoritative text of the Holy Qur'an and distribution of its copies all over the Muslim World. Usman also reconstructed and enlarged the Prophet's Mosque and personally took part in its construction.

Usman was by nature a mild, modest, tolerant and large hearted man and these qualities encouraged the Jews and Magians in their subversive activities against the Islamic State. They made all sorts of false allegations against him which were fully controverted and proved as false by him in the following words :

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"O people you say that I love my kinsmen and that I have been generous to them. (This is true). But my love for them has never led me to injustice and my generosity towards them was always at my own cost. I have appropriated no Muslim's property nor permitted any one else to do so. Even during the days of the Holy Prophet (P.B.U.H.) and Abu Bakr and Umar I have made valuable gifts to my kinsmen. Now that I am nearing the end of life, I have made over my own property to my relatives and the malicious ones are slandering me without cause. I have taxed no city in a manner that would justify the accusations being made against me. Whatever revenues were collected were spent on public welfare. I receive only one fifth (of war booty) and even from this share I have taken nothing at all. This money too has been spent by the people according to their own discretion, without even my advice. As for "*Baitul Maal*" (Public Treasury), I take nothing from it, not even for my personal expenses, which are met from my own property. People say that I have taken certain pastures into State Property. By Allah I have declared as State Property only those pastures which had been considered so before me. I have reserved them for the welfare of all Muslims so that no disputes arise. I own no animals today except two camels, but when I became Caliph I possessed the largest number of camels and goats in Arabia. The two camels that I own at present are kept by me for use during the *Hajj*".

These words were enough to silence the accusers but they were not in a mood to listen or be satisfied. Usman then convened the meeting of the Governors but even this did not improve the situation. The disruptionists were seriously at work. They went to the extent of openly insulting Usman and once when he was addressing the *Jum'a* players they wounded him by throwing stones at him. At last when the time of Hajj came round and the

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disruptionists poured into Madinah in the garb of pilgrims *Usman* deputed Ali to reason with them and although they apparently agreed to return but then shortly afterwards came back shouting "revenge, revenge". Ali again went to them and asked them what they actually meant by "revenge". They said : "Usman has ordered the execution of our leaders". When Usman came to know of this, he expressed complete ignorance of it. But the rebels insisted for Usman's abdication. Usman refused to do so saying, "I shall not take off the robe that has been put on me by Allah. I shall continue to bear every thing with patience to fulfil the Holy Prophet's instructions". The rebels then besieged his house and denied every thing to him including food and water. All the senior and respected companions of the Holy Prophet (P.B.U.H.) present in Madinah tried to persuade the rebels to relent but they did not listen. Usman also reasoned with them saying :--

"Do you remember that when the Holy Prophet came to Madinah this mosque was very small. He (the Prophet) said : Who will donate a piece of land to the mosque in return for a better place in the Paradise? It was I who answered the wish of the Apostle of Allah, and yet you will not permit me to pray in this very mosque. By Allah, don't you know that when the Prophet came to Madinah, there was but one well of drinking water, the well of R'ma. The Prophet said: He who will buy it for the Muslims, will get something better than this in Paradise. It was I who bought the well and donated it to the Muslims. Do you remember that the Muslim army was ill-equipped for lack of money. It was I who had it equipped with my money".

The rebles were speechles but unmoved. Usman addressed them again saying :

"I ask you in the name of God : Tell me did the

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> Prophet send me to Makkah as envoy or did he not? Did he not declare his hand as mine? Did he or did he not take the oath of allegiance on my behalf?

The rebels could not deny the truth of these words but they remained adament. Days passed and the siege continued. The rebels planned the murder of Usman. When he heard of this, he made a final appeal saying :

> "O people, why are you planning to murder me ? According to Islamic Law you can kill a Muslim only if he has committed adultery, or has killed some one intentionally or has committed apostasy after having embraced Islam. I have never committed adultery, nor have I killed anyone. I have never changed my faith after having embraced Islam. I still believe that there is only One God and Muhammad (P.B.U.H.) is His Messenger".

But even this appeal did not help. Some sympathisers advised Usman to leave the house and shift to a safe place but he refused to do so saying : "I will not leave the house where I came after the '*Hijrat*' nor the neighbourhood of the Holy Prophet". Usman then freed all his slaves, dressed himself and sat down to read the Holy Qur'an. The rebels broke into the house. Hassan the elder son of Ali, who was standing at the door as a guard, was injured in resisting the rebels. One of the rebels hurled a piece of iron at Usman which struck him on the forehead. He collapsed and fell on his side. Another attacked him with a sword. A third one astride his chest and gave him several blows. Yet another struck him with his sword and Usman's wife who tried to save him lost three of her fingers. When the first assailant struck Usman with his sword, Usman was reciting the

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Quranic verse : Verily, God sufficeth thee. He is the All Hearing, the All Knowing". Usman breathed his last in the afternoon of Friday the 18th *Zil Hij*, 36 A.H. (17th June, 656 A.D.), but the rebels were so strong that his dead body lay unburried for almost two days. On Saturday night seven persons took his dead body and burried it in the blood stained clothes in the "*Jannatul Baqi*".

ALI

(35-40 A.H. or 656-661 A.D.)

Ali was the fourth Caliph of the Holy Prophet (P.B.U.H.). He took over the charge of Caliphate after about three days of the martyrdom of Usman.

Ali was closely related to the Holy Prophet (P.B.U.H.). He was the son of his uncle Abi Talib. Besides this he actually grew up in the house of the Holy Prophet (P.B.U.H.) and remained in closest association with him for about thirty years. He was the first among the young ones to accept Islam. It is said that once Ali saw the Holy Prophet (P.B.U.H.) and his wife Khadijah kneeling and prostrating as well as reciting the Holy Qur'an at night. Ali asked what it actually meant. The Prophet (P.B.U.H.) said : "We are praying to the Lord Who has entrusted me with a Message to summon His people to Him. You too serve the same true God, the One and only God, without a peer, and have faith in me as His Messenger". Ali said "I will ask my father". But then in the morning he said : "When God created me, he did not consult my father, so why should I consult my father in order to serve God? I accept the truth of what you say".

Sometimes thereafter the Holy Prophet (P.B.U.H.) assembled his nearest kinsmen and spoke to them about the

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Message and invited them to accept the Faith. While all others rejected the call, Ali stood up and said : "I am the youngest of all present here, my eyes trouble me because they are sore and my legs are thin and weak but I shall join you, my cousin, and help you in whatever way I can". Ali really stood by these words and faced great miseries and hardships while at Makkah and when the Holy Prophet (P.B.U.H.) migrated to Madinah Ali was entrusted with the trust properties to be returned to their owners. Ali also wrapped himself into the mantle of the Holy Prophet (P.B.U.H.) and lay on his bed when Quresh had planned to murder him.

Ali was a great warrior. Except Tabuk when he was left at Madinah to look after the household of the Holy Prophet (P.B.U.H.) Ali fought in all the battles of Islam with distinction particularly in the expedition of Khyber.

The Holy Prophet (P.B.U.H.) loved him very much. While after the conquest of Makkah the idols in the *Kabah* were being broken, Ali offered his shoulders for the Holy Prophet (P.B.U.H.) to climb on. But the Holy Prophet (P.B.U.H.) said : "You are too young to bear the burden, you climb on my shoulders instead". So the Holy Prophet (P.B.U.H.) lifted him up on his shoulders and Ali broke the idols. Later when Ali was deputed to lead the Mission to propagate Islam in Yemen, the Holy Prophet (P.B.U.H.) placed his hand on the chest of Ali and prayed : "O God, please ordain that his tongue be truthful and fill his heart with the light of Faith". The Holy Prophet (P.B.U.H.) then tied a turban round Ali's head with his own hands and gave him the title of "*Asadullah*" i.e. the "Lion of God". At another occasion the Holy Prophet (P.B.U.H.) said: "Whoever befriends Ali befriends me", and at yet another occasion also prayed : "O God, love all those who love Ali". Once the Holy Prophet (P.B.U.H.) entered his mosque

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and found Ali asleep in the dust. He dusted Ali's clothes with his own hands and said fondly: "Woke up, O' 'Abu Turab' i.e. father of the dust." Later due to Ali's humility and unwordliness this title acquired a very peculiar moral and mystical significance.

Ali never worshipped the idols and never fouled his tongue with blasphemy. His life was very simple and devoid of worldly assets. When the Holy Prophet (P.B.U.H.) married his beloved daughter Fatima to him he had only one coat of mail which he sold to meet the dower and other expenses of his marriage. Fatima herself brought only a cot, a mattress, a bed sheet, two grinding stones and a water skin in dowry. The same austerity marked the life of Ali's household throughout. Fatima's hands were calloused by grinding corn and for days they lived on dates and water only. Sometimes they even went without food because in spite of all this Ali's generosity knew no bounds and he never allowed anybody who asked for help to go away from his door. And this mode of living continued even when he held sway over an empire larger and more glorious than the Byzantines or the Sassanids had ever known. Once during his Caliphate his household was reduced to such poverty that he wanted to sell his sword saying : "By God, I would not sell my weapon if I had with me today even the price of a loincloth".

Ali is also credited with pioneering the field of learning. His contributions in the fields of language and literature are held in equally high esteem. His speeches, sermons, letters, orders of the day all served for generations after him as models of literary expressions and text book examples of the wonderful rhetoric peculiar to the Arabic language. He was also very witty and gifted conversationalist and many of his wise and epigrammatic sayings have been preserved. Due to his piety, wisdom,

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simple, and austere living, gentleness and humility, human and loving heart and extraordinary spiritual knowledge, most of the Mystic Orders in Islam trace their origin to him. Regarding him the Holy Prophet (P.B.U.H.) had said : "I am the city of knowledge and Ali is its gate"; and that "Ali is to me as Haroon was to Moosa, but that there is no Prophet after me".

Ali's heroic feats on the battlefields are also the subject matter of many stories, legends epics and panegyrics. He was in fact a very brilliant soldier and his name has become a symbol of heroism to be remembered in the sport fields as well as the fields of arms Thus Ali is till today the patron saint, not only of religious sects and Mystic Orders but also of wrestlers, warriors and swordsmen. Despite all this he led a very simple life. Even as Caliph no physical task was too menial for him nor any social service beneath his status. Once when he was the Caliph and was going round the market, a man stood up in respect and followed him. Ali said : "Don't do it. Such manners are a sore temptation for a ruler and a sore disgrace for the ruled".

When Ali took over the charge of Caliphate, he in his very first address to the people said :

> "In whatever I command you if there is obedience to Allah, it is your duty to obey me whether you like it or dislike it. And whenever I command you which involves disobdience to Allah, then there is no obedience to any one, me or any other".

Ali's rule was, however, marked with civil strife and disorder. It was mainly due to the opposition of Amir Mu'awiah who was the Governor of Syria and who refused to accept the authority of Ali as Caliph unless the murder of

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Usman was avenged. Similarly Hazrat Aisha also demanded the punishment of the assailants of Usman. Ali, however, refused to punish anybody unless the identity of the murderer and his guilt was legally proved. This unfortunate situation resulted in two most unfortunate wars, one between Ali and Aisha known as the battle of "*Jamal*" (i.e. camel) and the other between Ali and Mu'awiah known as he battle of *Siffin*, (a place where the battle was fought). A large number of Muslims were killed in these unfortunate encounters with, in fact, no fruitful results. On the contrary it divided the Muslim State into two, one under the rule of Ali and the other under the rule of Mu'awiah. The latter was in Syria alone while the former was all over the rest of the Islamic World. Towards the end of Ali's reign there arose a fanatical sect known as the Kharijites who disputed the authority of both Ali and Mu'awiah. Being unable to overthrow them by the force of arms, they arranged to kill both of them as well as Amr-bin-ul-Aas the third important figure who according to them was also responsible for the trouble. The man who was deputed to kill Ali was Ibn-e-Muljim. One morning when Ali was busy in prayer, Ibn-e-Muljim stabbed him with a poisoned sword. On the 17th Ramzan in the 40th year of Hijra (21st January, 661 A.D.) Ali succumbed to his injuries at Kufa (Iraq) and was buried at Najaf where his shrine is still the centre of visitors from all over the Muslim world.

With the sad death of Ali there also ended the most glorious period of the Muslim Empire known as the period of "*Khilafat-e-Raashidah*". Throughout this period it was the presence of the Prophet (P.B.U.H.), in body or in spirit, which dictated the leaders and the led, the vocabulary of their moral beliefs and the ideology of their social conduct. There was gentleness and humility, tolerance and compassion, service above self and dedication above gain.

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There was freedom and equality, austerity and self denial, social justice having no privileges and vested interests.

From this short survey of the life, teachings and the works of the Holy Prophet (P.B.U.H.) and his worthy Companions and Caliphs, it is clear that the sole aim of the Islamic life in general and the Islamic State in particular was maintenance of the Law of God and nothing else. This naturally resulted in equality, justice and freedom for all irrespective of colour, caste or place of residence, and brought prosperity, happiness and contentment for all with no exception at all.

4. DECLINE OF KHILAFAT-E-RAASHIDAH : HASSAN BIN ALI

(40-41 A.H. or 661-661 A.D.)

Immediately after the assassination of Ali the position changed. For a short period of six months (i.e. from *Ramzan*, 40 A.H. to *Rabi-ul Aakhir* 41 A.H. Ali's elder son Hassan (3 to 50 A.H. or 624 to 671 A.D.) became the Caliph, but soon thereafter in order to avoid the conflict between the Muslims he withdrew in favour of Amir Mu'awiah. Thus the prophetic prediction of the Holy Prophet (P.B.U.H.) was fulfilled that "the Lord will unite through him (i.e. Hassan) the contending parties of the Muslims". Due to his withdrawal as such, however, his companions used to say to him: "O Shame of the Muslims", and he would reply: "Shame is better than Hell fire". Some body said to him: "Peace to thee O dishonourer of the Muslims". He replied : "I am no dishonourer of the Muslims, but I was loathe to have ye slaughtered for the sake of a kingdom". In answer to an accusation that he was desirous of the Caliphate, Hassan said : "I abandoned it seeking the favour of God, and to spare the blood of the

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people of Muhammad (P.B.U.H.), shall I then again seize it amid the despondency of the people of Hijaz ?".

Hassan was a man of great virtues. He was gentle, brave, reserved, dignified, generous, extolled and averse from strife. He never dishonoured any body and never used an improper word. He bore all accusations of his friends and foes with extreme patience and never used any harsh word in answer to them. It is said that he was poisoned by his own wife Ja'dah, and this fact was perhaps also known to him, but when his younger brother Hussain requested him to disclose the name of the person who had poisoned him, he only said, "the Lord is terrible in vengeance if it be the one, I suppose, and if not, by Allah, let not an innocent man be put to death on my account". (History of Caliphs 195).

AMIR MU'AWIAH BIN ABI SUFYAN

(41-60 A.H. or 611-680 A.D.)

Amir Mu'awiah son of Abi Sufyan was one of the famous Companions of the Holy Prophet (P.B.U.H.). He was tall, fair, handsome and awe inspiring and Umar used to say : "This is the Caesar of the Arabs". It is recorded of Ali that he said : "Be not averse to the rule of Mu'awiah, for verily when ye lose him, ye will see heads fall from their shoulders".

Amir Mu'waiah was appointed Governor of Syria by Abu Bakr and he remained as such during the Caliphate of Umar and Usman also. When Ali succeeded as Caliph, Mu'awiah refused to accept his Caliphate and actually fought with Ali at the battlefield of *Siffin*. Then he also marched against Hassan son of Ali who abdicated in his favour, and thus Mu'awiah became the absolute ruler of the

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entire Islamic State in the year 41 A.H. (661 A.D.). During his reign in 43 A.H. Rikh Khaj and other places in Sijistan and Waddan in Barkha and Kuzzaa of the country of Moors were captured. In the same year he appointed as his lieutenant Ziyad "the son of his father", and this was the first instance in Islam in which it is said, the command of the Holy Prophet (P.B.U.H.) was openly violated (se History of Caliphs, p. 198). Then in 45 A.H. Kikan and in 50 A.H. Kuhistan was conquered.

It is said that one of the terms on which Hassan bin Ali had abdicated the Caliphate in favour of Mu'awiah was that after Mu'awiah the Muslims will be at liberty to elect their ruler themselves. Amir Mu'awiah, however, in the year 50 A.H. nominated his son Yazid bin Mu'awiah to succeed him as the ruler after his death. He first took the covenant in this respect from the people of Syria. Thus he was the first to make a compact for the Caliphate to descend to his son. Then he asked Marwan the Governor of Madinah to take similar covenant from the people of Madinah also. When Marwan said to the people : "Verily the Prince of the Faithful has seen fit to appoint his son Yazid as successor over you according to the institution of Abu Bakr and Omar", Abdur Rehman the son of Abu Bakr stood up and said : "Rather according to the institution of Khusrau and Caesar, for Abu Bakr and Umar did not do so for their children, nor to anyone of the people of their house."

Amir Mu'wiah, however, in clear disregard to the traditions of the four worthy Caliphs of the Holy Prophet (P.B.U.H.) appointed Yazid as his successor and accordingly after the death of Mu'awiah in the year 60 A.H. (680 A.D.) Yazid bin Mu'awiah succeeded as ruler of the Islamic State.

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YAZID BIN MU'AWIAH

(60-64 A.H. or 680-683 A.D.)

Khawaja Hassan of Basra the most renowned Mystic Scholar of Islam in the first century A.H. is reported to have said : "Two men threw into confusion the affairs of the believers—one Amr bin-ul-Aas when he suggested to Mu'awiah the lifting of the Qur'an on the lances……., and the other Mughirah bin Shaibah when he, in order to save his own office, said to Mu'awiah that he had settled and arranged "the covenant of allegiance for Yazid after thee". Khawaja Hassan says, "Were it not for that, there would have been a council of election amongst the believers till the day of resurrection?".

The believers in general were averse to the nomination of Yazid. This fact is also proved from the prayer of Mu'awiah himself when he said : "O Lord, if I have surely made a covenant for Yazid on account of the merit, I saw in him, then cause him to arrive at that which I have hoped, and assist him, but if it was indeed the love of the father for his son that has influenced me, and if he be not deserving of that which I have done for him, then take him away before he arrives at it".

Yazid first took the "*Baiyat*" i.e. oath of allegiance from the people of Syria, and then asked the Governor of Madinah to take such an oath from the people of Madinah also. Hussain (4-61 A.H. or 625-680 A.D.), the second son of Ali, and Abdullah Ibn-e-Zubair, however, refused to accept Yazid as the Caliph as according to them, and indeed according to the majority of the believers in general, due to his unlawful nomination and objectionable habits, Yazid was not at all fit for the office of Caliphate. This

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however made the situation worse because Yazid was also determined to take the "*Baiyat*" at all costs. In the meantime Imam Hussain received repeated invitations from the people of Kufa and he, therefore, decided to leave for Kufa alongwith his family members and well wishers. In the way Ibn-e-Umar and Ibn-e-Abbas tried to persuade Hussain not to go to Kufa, but he did not listen. Knowing about this Yazid ordered the Governor of Iraq to fight with Hussain. When Hussain reached Karbala, he was detained by the army of Yazid which ultimately resulted in the unfortunate battle in which Hussain and some of his near relatives and companions were brutally put to death, and their heads were cut off and sent to Yazid alongwith their families. This most unfortunate incident of the human history took place on the 10th of Moharram, 61 A.H.

HASSAN AND HUSSAIN

Before proceeding further it may be noted that Hassan and Hussain were the two most revered sons of Ali through Fatima the worthy daughter of the Holy Prophet (P.B.U.H.). When they were born, the Holy Prophet (P.B.U.H.) had himself named them as Hassan and Hussain which till then were the first names given to any body. The Holy Prophet (P.B.U.H.) loved them very much and always declared them to be his "sons". Usamah bin Zaid reports that : "I saw the Prophet (P.B.U.H.) with Hassan and Hussain on either hip, and he exclaimed : These are my two sons and the sons of my daughter. O' God, verily I love them, wherefore love Thou them, and love him who loveth them". When asked "Which of the people of thy house are dearest to thee?" The Prophet (P.B.U.H.) replied: "Hassan and Hussain". According to Tirmizi and Haakim the Holy Prophet (P.B.U.H.) also declared that Hassan and Hussain will be the leaders of the young ones in the Paradise. In their private as well as public life both the brothers were

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extremely pious, truthful, generous, true Muslims, and absolute followers of the Holy Prophet (P.B.U.H.). But even they could not be spared by the evil minded persons whose sole objective of life was to obtain the power and wealth in the mundane sense. It really gives pain to note that both these brothers became the victim of the evil motives of Yazid. It was at the instance of Yazid that Hassan was given the poison by his own wife Ja'ada binte Ash'as bin Qais (History of Caliphs, p. 195) and Hussain was put to death at Karbala by the army deputed by Obaidullah bin Ziad under the orders of Yazid (ibid, p.211).

The death of Hussain bin Ali was not an ordinary incident of the human history. The entire world is unanimous that Hussain was on the right. He had stood up for the cause of Islam as well as the humanity at large against the usurper of power in clear disregard to the fundamental rights of vote which every civilised society of the world has always granted to the individuals of the State. He came in the field in most adverse circumstances in order to save the Word of God and the Traditions of the Holy Prophet (P.B.U.H.) from destruction at the hands of Yazid who had become the Monarch of the Islamic State without due sanction from the community at large, and in this pious mission of his life he neither cared for the absolute power of Yazid nor unfaithfulness of the people of Kufa nor even for the absence of necessary means and resources to face the army of Yazid. His simple and sincere sacrifice is unanimously taken to be the "*Shahadat*" i.e. death in the Way of God, and for the last fourteen hundred years his death anniversary is being observed as a national day by the Muslims throughout the world. According to the authentic record of the history when Hussain was slain at Karbala, the world stood still for seven days, the sun upon the walls appeared as Saffron coloured sheets, and the stars struck one upon the other. On the day of his murder the sun was

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eclipsed and the horizon of the sky became red for six months. It is also said that every stone that was turned in Jerusalem on that day was found to be having blood beneath it (ibid, p. 211).

Imam Tirmizi records that the Holy Prophet (P.B.U.H.) was seen by Umm-e-Salmah (the mother of the believers) in the dream with dust on his head and beard saying : "I witnessed but now the murder of Hussain." Similarly Ibn-e-Abbas saw the Holy Prophet (P.B.U.H.) at midday, with disheveled hair, soiled with dust and a phial of blood in his hand, saying : "This is the blood of Hussain and his companions". Umm-e-Salmah also said that : "I heard the Jinns weeping for Hussain and lamenting over him." (ibid, p. 212).

Thus though Yazid succeeded in removing Hussain and Hassan from the scene and strengthening his hold over the entire State, yet due to his misdeeds people soon became fed up with and rebelled against him. As Waqidi records, Abdullah bin Hanzala bin Ghasil says : "By Allah, we did not rebel against yazid until we feared that we should be stoned from Heaven on account of a man who would marry slave mothers who had borne children to their masters, and daughters and sisters, and drink wine and abandon public prayers". When Yazid came to know that the people at Madinah have turned against him, he soon deputed an army which at the *Bab-e-Taiba* massacred thousands of Muslims and destroyed the city. This incident is known as the incident of "*Harrah*" and it happened in 63 A.H. Then he deputed another army to fight with the people of Makkah where Abdullah Ibn-e-Zubair fought against it. The army did not even spare the House of Lord (*Kabah Sharif*) from stoning during which its curtains were also burnt. The fighting, however, continued till 64 A.H. when Yazid died and his army, therefore, ran away from Makkah.

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Abu Ya'la writes in his Musnad that the Prophet (P.B.U.H.) had said : "The government of my people shall not cease to be based on justice until the first that shall subvert it shall be a man of the Banu Umayyah by name Yazid". As Al-Ruyani mentions it in his Musnad, Abu Darda'a says : "I heard the Prophet (P.B.U.H.) saying : "the first who will alter my law will be one of the Bannu Umayyah called Yazid". When some body mentioned Yazid as "*Ameerul Mumineen*" i.e. Prince of the Faithful before Umar bin Abdul Aziz, he punished him with twenty lashes.

With the establishment of his rule over the Islamic State, Yazid also changed Caliphate into monarchy and finished up the Islamic concept of the Rule of the Law of God. With this fundamental change in the basic ideology of the State Administration the Ruler became the absolute head and law giver for the country and Public Treasury became his personal property. As an absolute ruler, the Head of the State acquired high status and exalted position having special privileges and the distinction between the ruler and the ruled became prominent. The ultimate result was that politics and Islam became two different and distinct entities out of which the former became the monopoly of the rulers and the latter always confined itself to the strict following of the Holy Qur'an and the Traditions of the Holy Prophet (P.B.U.H.). This state of affairs continued through out the Omayyads, the Abbasides, the Mughal and other Muslim rulers excepting for a short period of two and a half years' Caliphate of Umar bin Abdul Aziz, the sixth Ruler of the Omayyad period.

Due to this unfortunate and unhealthy development in the political set up of the Muslim Society, all those Muslims who were really and fundamentally interested in

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maintaining Islam in its pure and simple form severed their connections with the State and dedicated their lives for the service of Islam i.e. for maintaining the Law of God and Shariah of the Holy Prophet (P.B.U.H.). This in fact was the real cause for the development of "*Tasawwuf*" (i.e. Mysticism) as an institution in Islam.

Before proceeding further, therefore, it will be of interest as well as necessity first to understand what is "*Tasawwuf*" in Islam because much misunderstanding still exists regarding this great, fundamental and most important institution of Islam working for the last fourteen hundred years for the cause of Islam.

5. "*TASAWWUF*" (MYSTICISM) IN ISLAM

Meaning and Origin of *Tasawwuf*:

Whatever may be the origin of Mysticism in other communities of the world, for the Muslims at large the origin of Mysticism lies in the Holy Qur'an and Traditions of the Holy Prophet (P.B.U.H.). The English word "Mysticism" stands for the Arabic word "*Tasawwuf*" of which the root is "*Safa*" meaning cleanliness and purity of the heart, or "*Saf*" meaning the line of the believers standing together in prayers, or "*Sofa*" meaning the old tribe of Arabia who had devoted itself for the service of "*Kabah*" i.e. the House of God at Makkah, or "*Sof*" meaning the woolen cloth. In its practical sense "*Tasawwuf*" means total dedication of one's own self to the service of God. This in fact is also the meaning of the word "Islam" because Islam also means total submission to the Will of God i.e. submission in all respects and in all affairs including beliefs, prayers, morality, politics, economics as well as all other individual and social activities of the human life.

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As also previously stated, right from the days of the Holy Prophet (P.B.U.H.) upto the last Caliph namely Ali, The Qur'an and *Sunnah* were the final word in all affairs of the Muslim life. After Ali, however, the position changed and State Administration as well as control of the State Finances became the sole monopoly of the rulers who worked as rulers and not as servants of the people. This amounted to clear violation of the Law of God and Traditions of the Holy Prophet (P.B.U.H.) and, therefore, the orthodox followers of the Holy Prophet (P.B.U.H.) gave up all interests in the State Administration and took up to follow and propagate Islam through the two other fundamental ways namely one of acquiring and spreading the teachings of Islam through speeches and writings, and the other of purification of the human heart and soul from all evils of the material life through the institution of "*Tasawwuf*" i.e. Mysticism.

Development of *Tasawwuf*:

In the Holy Qur'an Allah the Almighty says :

"I have not created the jinn and men but that they may worship Me" (51 : 56).

In order to guide the people how to worship God, Prophets of God have come with the Message of God. The Last Prophet was Muhámmad (P.B.U.H.) who was born at Makkah—a hilly town in Arabia. The purpose of his coming to the mankind, as the Holy Qur'an tells us, was that he :

"May recite them Thy (i.e. God's) verses, and teach them the Book and Wisdom, and may purify them" (2 : 129).

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i.e. to recite to the people the verses of God and teach them the Book i.e. the Holy Qur'an and Wisdom and purify them from all filth of unbelief and indecency.

Side by side the Prophet of God was also "*Bashir* and *Nazir*" i.e. bearer of good news of Paradise for all those who submit to the Will of God and warning of Hell for all those who disobey. (35 : 24).

Knowledge and Action

The main purpose of Islam, as already stated, is total submission to the Will of God. For the achievement of this purpose two things were necessary i.e. Knowledge and Action. Knowledge consists of the knowledge about God, man and universe. It is fundamentally based on Belief which depends upon the information given by the Almighty God through His Prophet Muhammad (P.B.U.H.) in the form of the Qur'an. Similarly Action consists in the action according to the theoretical as well as practical guidance provided by the Holy Prophet (P.B.U.H.) Thus Knowledge is supplied by the Holy Qur'an and that is what is meant by the words "*Yu-al-le-mo-humul-kitab*" (i.e. to teach the Book) and the manner in which that Knowledge is to be acted upon is laid down by the Traditions of the Holy Prophet (P.B.U.H.) and that is what is meant by "*Wal-hikmata-wa-uzakki-him*" (i.e. to teach wisdom and purify them). Thus the Qur'an and *Sunnah* are the two fundamental sources of the Knowledge and the Action in the Islamic sense.

It is thus clear that mere political achievements or worldly gains have nothing to do with the basic and fundamental ideology of Islam relating to the human life in this world. The fundamental ideology of Islam is that Knowledge and Action both must be according to the

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Commands of God, or in other words total submission to the Will of God is the real objective; and this in fact has been the real mission of the Mystics in Islam throughout.

Sincerety and Love

But Knowledge and Action both remain barren unless there is sincerety and sincerety is impossible unless there is love. Thus Love is the foundation of Knowledge and Action in the life of a believer in Islam. The Holy Qur'an says :

> "and there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But believers are stronger in their love for Allah" (2 : 165).

i.e. there are people who worship objects other than Allah and love them as they should have loved Allah, but the believers love God alone to their utmost.

The Love of God is, therefore, a must for every believer. If there is no love, there is also no Faith in its true sense. The Qur'an says :

> "O ye who believe, whoso among you turns back from his religion, then let him know that Allah will soon bring in his stead a people whom He will love and who will Love Him" (5 : 54).

Obedience to God

But Love in itself is not the ultimate aim of the life of a believer. It is only one of the necessary ingredients of Faith

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and a compulsory foundation of Action. The ultimate aim in fact is the "Pleasure of Allah" which can only be achieved through the obedience to God. How to achieve that aim is also indicated by the Holy Qur'an in the following verse namely :

> "Say (O Holy Prophet to the believers) if you love Allah, follow me; then will Allah love you and forgive your sins, and Allah is Most Forgiving and Merciful" (3 : 31).

Thus obedience to the Prophet of God (P.B.U.H.) is the first and foremost condition for the achievement of the "Pleasure of God".

Coming to the sacred life of the Holy Prophet (P.B.U.H.) himself, we find that his own life was full of the Love of God. He always prayed :

> "O God, make Thy love dearer to me more than my own self, my wife and children as well as the cold water". (Tirmizi).

It was really the Love of God which took him to the loneliness of Hira—a hilly cave in the suburb of Makkah where he passed days and nights in meditation and prayers earlier to the receipt of the Message of God for years together without least caring for the scorching heat and the burning dust of the Arabian desert and without having any arrangement for the comforts of life as a human being. Then after the Message also standing in prayers throughout the long nights, which also some times resulted in swelling of his feet, was also on account of the Love of God only. He used to say that "the coolness of my eyes consists in prayers", obviously because according to his another Saying, "prayer is the "*Mairaj*" of the believers" and

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"*Mairaj*" was one wherein there was direct communion of the Holy Prophet (P.B.U.H.) with Allah the Almighty i.e. of the lover with the Beloved.

The worthy Companions of the Holy Prophet (P.B.U.H.) in general and those of the believers who later on came to be known as *Sufis* (Mystics) in particular adopted the Love of God as the most fundamental aim of their lives. It was really due to the Love of God that they bore all oppositions, tortures and sufferings at the hands of the non believers of Makkah so much so that they had also to migrate firstly to Ethiopia for a short time and then finally to Madinah bidding farewell to all their friends and relatives and also leaving all their assets and belongings once for all. Then fighting for the cause of Islam and giving up of their lives in the battlefields was also mainly on account of the love of God. They were always ready to sacrifice their lives and property in the way of Allah. Their life in a nut shell was the example :

"Say : surely ! my worship and my sacrifice and my living and my dying are for Allah, the Lord of the Worlds". (7 : 163).

Similarly the Mystics in Islam also adopted the Love of God as the objective of their lives. Sultan Nizamuddin Aulia of Delhi in a letter to Maulana Fakhruddin Mazoori writes that the important and main object of the creation of man is the Love of God. (*Seeyar-ul-Aulia*, 454-455). Khawaja Fariduddin Ganj Shakar of Pak Pattan Sharif used to recite the following couplets :

خواهم ہے ہمیشہ در ھوائے تو زیم　　خاکے شوم وبہ زیر پائے تو زیم
مقصود من بندہ ز کونین توئی　　از بہر تو میرم زبرائے تو زیم

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i.e. I wish if I could live always in Your love (O God), and be the dust and remain under Your feet. In this world You are my sole objective. For You I live and for You I die (*Khairul Majalis, Tarikh Mashaikh-e-Chist*, 35).

Thus whatever the mystics in Islam do, they do it for the Pleasure of God (*Fawa-id-ul-Fawwad*). In the words of Abu Bakr Shibli, "The mystic does not rest content with any thing except God" (*Kashful Mahjoob*, 19). Ultimately the Mystic absolutely entrusts himself to God and becomes the symbol of the saying that, "I have entrusted all my affairs to my Beloved i.e. God. He may now keep me alive or cause me to die" (*Khairul Majalis*, Urdu Translation, 27,43).

The lover always remains busy in the rememberance of his beloved. Similar is the case with the Mystics in Islam. They feel as if they are always present before God and are watching Him with their own eyes. This state of affairs on one hand brings them to the stage of remembering God standing, sitting and reclining (4:103), and on the other hand also keeps them away from indecency and evil (29:45).

Nearness to God

Love by nature induces the lover to seek nearness to the beloved. Nearness to the beloved is in fact the sole objective of the lover. In the Mystic life also we find that the Mystics always endeavour to find out the ways and means to seek Nearness to God. The great Mystic Mujad did Alf-e-Sani in one of his letters writes that "Nearness to God according to us is proved from the Holy Qur'an itself", because Allah says :

"Remember Me and I will remember you" (2 : 152).

And

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"pray unto Me, I will answer your prayer" (40 : 60).

And

"God is with you wherever you may be, and God sees whatever you do." (57 : 4).

And

"We are nearer to him (i.e. the man) on the verge of his death) than you, but you see not". (56 : 85).

And

"We know what his soul whispereth to him, and We are nearer to him than his jugular vein". (50 : 16).

They way to achieve Nearness to God, according to the Qur'an, is :

"Remember your God and be exclusive of Him". (73 : 8).

The Holy Prophet (P.B.U.H.) has told us that :

"You should pray to God in such a manner as if you are seeing Him, and if this is not possible, then think as if He is seeing you".

According to another Saying of the Holy Prophet (P.B.U.H.), God says that :

"When My servant seeks My Nearness through prayers I start loving him so much that I become his ear by which he listens, and eye by which he sees, and hand by which he holds, and legs by which he walks". (Bukhari, *Kitabur Riqaq, Babu Tawazo*).

Firm Conviction

Achievement of the Nearness to God through Love is the climax of Faith (*Iman*) in Islam. Faith in Islam starts with the belief that there is no god except the God, Who is One, Absolute, All Powerful, Omnipotent and Omni-

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present, and Who is the only Creator and Cherisher of all that exists in this universe or anywhere else. Through the achievement of Nearness to God, the believer arrives at a sort of firm conviction and confirmation rather unfolding and clear vision of the Reality which was in fact an unseen Article of Faith in the beginning and that is what is technically known as "*Ainul Yaqeen*" i.e. Absolute Faith in the Quranic sense.

Thus the first and foremost endeavour of the Mystic life in Islam is to establish the firm conviction in the Existence of God and thus bring the believer completely out of the darkness of unbelief and idolatory as well as skepticism which consists in doubt and hypocracy. This the Mystics do in their own ways but fundamentally following the guidelines laid down by the Holy Qur'an and the *Sunnah* in absolute seclusion from the struggles of political ambitions or endeavours to acquire the wealth of the material world.

Firm conviction is always the most fundamental governing factor of all actions in the human life. As soon as conviction in the Existence of God as Creator and Cherisher is established in the human mind and soul the human actions are automatically channelised in the "Straight Path" of obedience to God as laid down by His Holy Prophet (P.B.U.H.). When this stage is reached, the world with all of its attractions becomes worthless in the eyes of the believer and for him gold and stone become equal (*Hujjatuillah-hil-Baaligha*, Volume II, p. 168), and profits or losses in the worldly sense become meaningless. His life becomes practical reflection of :

> "Know that the life in this world is only a sport and a pastime ; it is a 'matter of illusion'" (57 : 20),

and therefore :

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"Let not the life of this world defraud you" (31 : 37).

Coming to this stage the Mystics have :

"Absolute confidence in God alone Who is Ever. Living and never to die" (25 : 58).

In fact :

"It is God alone in Whom the believers put their trust" (14 : 11);

and for them :

"God is sufficient" (39 : 36);

and therefore :

"Those who fear God, God creates for them the wayout and provides them the sustenance from such resources which nobody can think of; Whoso puts his trust in God, God is sufficient for him." (65 : 2-3).

It is through this firm conviction in the Existence of God that the practical life of a believer proceeds under the guidance of Mysticism in Islam. The practical life of a believer consists of prayers, moral conduct, financial, political and other activities of the human life in general.

Prayers include *Salaat, Saum, Zakat* and *Haj*. The Mystics in Islam always lay great emphasis on all these four of the five fundamental pillars of Islam (the fifth one which in fact is the first and foremost is the Faith itself). This they do in strict obedience to the Command of God as laid down by the Holy Prophet (P.B.U.H.).

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Salaat

The Holy Prophet (P.B.U.H.) has said that "*Salaat* is the coolness of my eyes". He has also said that "*Salaat* is the '*Mairaj*' of the believers", and that "*Salaat* is the key to Paradise." There is also a clear announcement from God that "I have created the Jinns and men so that they should worship Me" (51 : 56), and also a very clear Command that "you should remember God standing, sitting and reclining" (4:103). In the 73rd chapter of the Holy Qur'an, addressing the Holy Prophet (P.B.U.H.), Allah says : "O thou rapped in thy mantle stand up in prayer at night except a small portion thereof—half of it or reduce from it a little, or add to it a little—and recite the Qur'an a good reciting" (73 : 1-5). The Holy Prophet (P.B.U.H.) in obedience to the Command of God kept on standing in prayers and reciting the Holy Qur'an during the nights and along with him his worthy Companions also did like him. Then came the second Command saying : "Surely thy Lord knows that thou stand up in prayers for nearly two thirds of the night, and sometimes half or a third thereof, and also a party of those who are with thee. And Allah determines the measure of the night and day. He knows that you cannot calculate the time accurately, so he has turned to you in mercy. Recite then as much of the Qur'an as is easy for you. There will be some among you who may be sick, and others who may travel in the land seeking Allah's bounty, and others who may fight in the cause of Allah. So recite of it that which is easy for you, and observe prayer, and pay the poor rate and lend to Allah a goodly loan" (73 : 21).

The Mystics in Islam also throughout their lives kept on prayers in the major part of the nights in addition to the five times compulsory prayers. Their lives in the words of Qur'an was that they "remember Allah, standing, sitting and lying on their sides" (3 : 192), and that, "their sides

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remain away from the beds"; and "they call on their Lord in fear and hope" (32:17). Particularly for the worthy Companions of the Holy Prophet (P.B.U.H.), the Qur'an says : "Thou seest them bowing and prostrating themselves in prayer, seeking the Grace of Allah and His Pleasure. Their marks are upon their faces, being the traces of prostrations'. (48 : 30).

When *Salaat* becomes the essential part of the practical life of a believer to this extent, it also naturally brings the result in the form of "restraint from indecency and evil" (29:46) and thus proves to be "the greatest virtue" for the human life. (29 : 46).

Saum

The next fundamental Command of God for the believers is that of *Saum* i.e. fasting during the month of Ramazan. The Qur'an says : "O ye who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil". (2 : 184). Since guarding of one's own self against the evil is the real purpose of fasting, it is necessary that the man should abstain from indulging in immorality, falsehood and other evils of the human life, because as the Holy Prophet (P.B.U.H.) says :--

"Many persons are such who do not get any thing from fasting except hunger and thirst and many persons standing in prayers in the night are such who do not get any thing from it except waking."

On the contrary, "one who keeps the fast with firm conviction (*Iman*) and fear of accountability, his all previous sins are forgiven". (Bukhari and Muslim).

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Fasting in fact in, "like a shield. Just as the shield is to remain safe from the attacks of the enemy, fasting is to shield against the attacks of Satan". Therefore when one keeps the fast, he should use this shield against all sorts of evils. For such a fasting it is said by the Holy Prophet (P.B.U.H.) that "every act of man has a reward with God. One good deed brings ten to seventy times reward. But God says that "fasting is an exception to it. It is particularly for Me and for it I will reward as much as I wish".

Fasting was ordained by God for all Prophets and their nations (2 : 183). The Prophet (P.B.U.H.) in addition to the fasting of thirty days in the month of *Ramazan* used to keep fasts during the other months also (Abu Daud and Tirmizi). Particularly he used to keep the fast on Mondays and Thursdays each month, on the 15th of the month of Shaban, 9th and 10th of *Moharram*, Ist to 6th of *Shawwal* and 1st to 10th of *Zilhij*.

Following the Holy Prophet (P.B.U.H.), his worthy Companions and the Mystics in Islam also maintained fasting in addition to the fasting in the month of *Ramazan*. They also used to keep fasts continuously for days together and ask their disciples also to do like that. In *Seeya-rul-Aulia* it is mentioned that Baba Fariduddin Ganj Shakar declared fasting to be the one half of Mysticism and the other half according to him consists of *Salaat* and other modes of prayer. (p. 112).

Zakat

The third mode of compulsory prayer in Islam is Zakat i.e. the poor rate. The Qur'an says : "O Prophet, tell My servants who believe to keep up prayer and spend out of what We have given them secretly and openly before the coming of the Day in which there is no bartering nor

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befriending (14 : 31). *Zakat* was ordained for the nations of all the Prophets (21 : 73, 19 : 54-55, and 19 : 31).

Apart from the compulsory *Zakat* there is also the Command for general charity. In its opening verses the Qur'an says that it is a guidance for the righteous ones i.e. those who "believe in the Unseen, observe prayer and spend out of what We have provided for them" (2 : 3-4). According to the Qur'an, "Those who believe, keep up prayer and spend their wealth day and night, privately and publicly, for the poor and needy persons, their reward is with their Lord, they have no fear nor shall they grieve". (2:267-277).

The Holy Prophet (P.B.U.H.) and his worthy Companions and after them the Mystics of Islam used to spend in the way of God for the help of the poor and deserving persons to this extent that the example of their charity is not available in any other nation of the entire history of mankind. The Holy Prophet (P.B.U.H.) used to distribute among the people whatever used to come to him out of the worldly assets without keeping anything for himself and his family. One day the Holy Prophet (P.B.U.H.) passed by the Hill of Uhud and said : "Had I gold equal to this hill, I would have at once distributed it among the needy persons till on the third day I would have left nothing". He further said : "the Muslim who hoards up the wealth is not from amongst us". At one occasion four camels loaded with grain came as a gift from Fidak. Bilal sold out a part of it and cleared the loan of a jew that was outstanding against the Holy Prophet (P.B.U.H.). For the remaining the Holy Prophet (P.B.U.H.) said : "it should be distributed among the needy ones". "It is now late in night and nobody is available to accept the grain", said Bilal. The Prophet (P.B.U.H.) said : "I cannot go home unless it is distributed", and accordingly he passed his night in the

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mosque and went home the next day after the grain was actually distributed. Even in the last moments of his life in this world the Holy Prophet (P.B.U.H.) ordered to be distributed among the poor whatever was available in his house.

Similarly the worthy Companions of the Holy Prophet (P.B.U.H.) used to sacrifice everything in the way of Allah. His first Caliph Abu Bakr, when asked for contribution for the cause of Islam, brought everything that was available in his house, and on being asked by the Holy Prophet (P.B.U.H.) whether any thing was left for the family, Abu Bakr said : "For me and my family God and His Prophet (P.B.U.H.) are sufficient". This was the practical answer which the great servant of Allah gave to the Quranic question: "Is not God sufficient for His servants?" (39 : 35). Similarly the other Companions also throughout their lives made charity and help to the poor and needy persons as one of the most fundamental aims of their lives. It is on the record of History that in the days of the Companions there was nobody available in the city of Madinah to accept the alms.

In the life of the Mystics in Islam also one finds spending in the way of Allah with no bounds at all. They always encouraged giving up of everything for the help of poor and needy persons, and always practically rejected the idea of collecting the wealth or raising palacial constructions. They mostly passed their lives in absolute poverty having no worry at all for even a day's bread. Their instance, as the Qur'an, tells us, was that they, "spend their wealth in the way of God" (2 : 177), and they, "in the love of God feed the poor, orphans and captives, and say that this feeding of ours is nothing than this that this is for God. Neither we expect any reward from you nor thankfulness." (76 : 8).

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In fact the tendency to help others in need plays vital role in fostering better and cordial relations between the individuals and help the development of a prosperous and happy society. On the contrary greediness and hope of getting wealth from any source which are the two opposite tendencies of the human life always prove to be a curse for the society at large. The Mystics take particular care to curb and finish up these tendencies by giving up all assets of the worldly life and learn to depend totally on the providential help even for a day's bread.

In reply to a question by Hazrat Aisha (the mother of believers) the Holy Prophet (P.B.U.H.) had said that you cannot be the believer in its true sense unless you having bread for the evening do not worry for that of the next morning. In *Kashful Mahjoob* Data Ganj Bakhsh has noted that a King asked a Mystic to demand whatever he needed. The Mystic said : "What should I demand from the slave of my own slaves". The King said, "What do you mean by slave of the slaves". The Mystic said "I have two slaves i.e. 'greediness' and 'hope for wealth' and both these are your masters". (pp. 15-16).

Monetary help to others with no consideration creates the habit of rendering selfless services for the cause of humanity in other ways also. There is a Saying of the Holy Prophet (P.B.U.H.) reported by Abu Hurariah that on the Day of Judgment God will say to a man : O son of Adam, I became sick but you did not come to see me" The man will say : "How could it be ! You are the Cherisher of the worlds". God will say, "Don't you know that one of My servants was sick in your neighbourhood, but you did not go to see him". Had you gone to see him, you would have found Me near him." Similarly God will say to a man : "O son of Adam, I had asked for food from you, but you did not feed Me". The man will say : "How could that be that

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you be in the need of anything". God will say, "Don't you remember that one of My servants asked you for food when he was hungry, but you refused. Had you fed him, you would have found Me near him" (Muslim). Bara'a-bin-Aazib reported that a Bedouin requested the Holy Prophet (P.B.U.H.) to tell him the way which could lead him to Paradise. The Holy Prophet (P.B.U.H.) said : "Free the slave from slavery, pay off the debt of the debtors, catch hold of tyrant relatives and if you cannot do that, feed the hungry, provide water to the thirsty, guide the people towards the good and restrain them from the evil, and if you cannot do even that, hold up your tongue except for the good". (Bukhari).

The Mystics in Islam adopted this mode of living in toto. They dedicated their lives for the service of humanity in general. They endeavoured day and night for creating brotherhood and fostering love between the human beings. They used to become uneasy on the miseries and sufferings of others. Nizamuddin Aulia of Delhi used to say that on the Day of Judgment nothing will be heavier in weight for the believer than service to the mankind (*Seeya-rul-Aulia*, 128). Another Mystic Mir Khurd writes that one night in a dream I was given a book in which it was written that to whatever extent it is possible endeavour for the comfort to the heart of the people, and the heart of the believer is the reserviour of the secrets of God". (ibid).

Good Character

Another fundamental mode of service which the Mystics in Islam adopted was that of building the good character. They always encouraged the good and fought against the evil. The Holy Prophet (P.B.U.H.) had said, "I know those persons who are not Prophets nor are they the martyrs but on the Day of Judgment even the Prophets and

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Martyrs will have '*rashk*' (i.e. envy) for them. They are those who love God and God loves them. They spread the good and forbid the evil". (Musnid). In fact building of good character is the purpose of prophethood itself. In a very famous Tradition the Holy Prophet (P.B.U.H.) has said, "I have been sent for perfecting the character". The Holy Quran says that the Holy Prophet (P.B.U.H.) purifies the people and teaches them the Book and Wisdom. In the second chapter of the Holy Qur'an, God says that virtue is not only this that you should turn your faces towards the East or the West in prayer, but virtue in reality is of one who believes in God, Day of Judgment, Angels, Books and Prophets and in spite of love of wealth spends it for relatives, orphans, poors, travellers, beggars, and freeing the slaves, and offers prayers and gives the poor-rate, fulfils his promises and remains firm in distress and war for the cause of Islam. These are they who are truthful and they are those who have "*Taqwa*" (i.e. Fear of God). The Holy Prophet (P.B.U.H.) says that among the believers Perfect Faith is of one whose character is the best of all. The real purpose of religion itself is that man should have good character. According to a Saying of the Holy Prophet (P.B.U.H.), prayer which does not refrain one from evil in fact takes him away from God (*Ihya-ul-Uloom*). In another Tradition it is said that by good character one can achieve that status which one gests after day's fasting and whole night's prayer.

Thus building of good character is one of the most fundamental objectives of mysticism in Islam. There are indeed many sayings of great Mystics according to which mysticism itself is nothing but good character. A Mystic has to endeavour throughout his life to free the people from the evils of material life and foster healthy relations between the individuals and save them from the sin. Shaikh Abul Hassan says that mysticism is neither a mere custom

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nor knowledge but it is character (*Kashful Mahjoob*). Shaikh Muhammad bin Qassab says that mysticism is good character which in good times comes out from good persons in good communities (*Risala-e-Qasheria*). Sheikh Muhammad bin Ali bin Hussain bin Ali bin Abi Talib says that mysticism is good character. The better the character of a man is the more perfect Mystic he is (*Kashful Mahjoob*). Shaikh Murta'ish says that Mysticism is the second name of good character. Shaikh Nizamuddin Aulia of Delhi says that to offer the prayer, recite the Holy Qur'an, and keep the fast is not very difficult. Even an old woman can do that. But the work of the people of God is different (*Seeyar-ul-Aulia*, p. 450).

Thus the Mystic Movement in Islam proved to be a very successful movement for creating good character in and relieving the people from evils of the material world. On account of its simplicity, sincerety, selflessness and no interest in politics this movement attracted millions of people to embrace Islam and make their lives really successful in this as well as the next world. The main concern of this movement was that not only one should observe Islam in its outward performance, but his heart and soul should altogether turn away from the evil, and thus close the doors of sin once for all.

Thus mere outward performance of prayers and fasting or doing of miraculous deeds was not the real object of Mysticism. The real object was purification of the heart and soul from all impurities of the material life. This in fact is the spiritual evolution which does not end at any stage like the evolution in the material world. It goes on developing from one higher stage to another as it is said in the Holy Qur'an :

"Allah will exalt those who believe among you,

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and those who have knowledge to high ranks". (58 : 11).

In another verse the Holy Qur'an says' "Upon Allah good words ascend, and the pious deeds does He exalt". (35 : 10).

Thus through the institution of Mysticism in Islam the human life is purified from all impurities of the material world, and the way is cleared for the achievement of the "Knowledge" and performance of the "Action", in strict conformity with the Holy Qur'an and Traditions of the Holy Prophet (P.B.U.H.), and thus the human soul is guided to proceed on the "Straight Path" which leads to the achievement of the real success of the life in this World, and which also ultimately proves to be an asset for the life in the Hereafter.

Before proceeding further it may also be noted in brief that the Mystics in Islam do not believe in mere outward performance of the religious rites as being the sole objective. They always keep in mind the ultimate ideology and the real aim underlying these rites. For instance Prayer (*Salaat*), according to Qur'an, is not an end in itself. It is a means to some other end which, according to the Qur'an itself, is "abstinence from indecency and evil". Therefore the Mystic will always lay emphasis on the achievement of that end through Salaat, and if Salaat does not help any body in the achievement of that end, then in fact it is no Salaat in the eyes of the Mystics. Similarly Fasting is no aim in itself. The Qur'an says that Fasting has been ordained so that the believers may acquire "*Taqwa*". In its ordinary sense "*Taqwa*" means the Fear of God and denotes the performance of human activities with the Fear of God which ultimately brings the man to the complete abstinence from indenency and evil of the material world.

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Therefore, if Fasting does not result in "*Taqwa*", in the words of the Holy Prophet (P.B.U.H.), it is merely "hunger and thirst" and therefore no Fasting in its true sense. For the mystics also Fasting is not mere abstinance from food, water and sexual satisfaction during the day time, but it is to purify the human life from all impurities of the material world. Therefore by keeping the compulsory as well as optional Fasts for days together without any arrangement for "*Sahri*" (i.e. taking of food before the start of fasting) and also for the "*Aftaar*" (i.e. taking of food at the time of breaking the fast), the satanic inclinations and tendencies are curbed to this extent that even the idea of an evil becomes impossible. Similarly "*Zakat*" (poor-rate) and "Khairat" (charity in general) are to help the poor and the needy persons without any hope of return from them on one hand and to purify the wealth itself on the other. The Mystics always endeavour to divest themselves from the wealth of this world and spend all that they get in the way of God for the help of the poor and needy persons. Spending in the way of God to this extent help development of a prosperous and happy society on one hand and frees one from the greediness and unceasing efforts to acquire more and more wealth at all costs on the other. The giving up of the inclination to take part in the race of money-collecting proves to be the milestone in the achievement of real contentment in life. It is a matter of common knowledge that social activities having no political or financial motives always result in establishing better, cordial and sincere relations between the individuals. This in fact goes to the credit of the Mystics that by making the people free from greediness and inclination for wealth or power in the mundane sense they have created happy and brotherly societies in the world.

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Haj

Lastly the Pilgrimage to Makkah i.e. *Haj* is firstly to make the believers know the great sacrifices which the great friend of God namely Prophet Ibrahim and his wife Hajra and son Ismail offered for the cause of Islam centuries ago; and secondly to create a sort of international society of the believers all over the world. The spiritual gain from the *Haj* performance, as the Holy Prophet (P.B.U.H.) has told us, is that all previous sins of the believer are forgiven. Awareness of the sins and their forgiveness should naturally result in keeping the man away from sins in future, which means that after the performance of *Haj* the entire life of the believer must change and by shunning the evil in future the believer must prove himself to be the "*Haji*" in its true sense. If this state of affairs is not forthcoming, it is obvious that *Haj* proves to be nothing more than the mere trouble of a long journey and loss of huge money as well. It is this real objective which the Mystics keep in mind and try to achieve it in toto by the performance of *Haj*. Their visit to the *Kabah* and the Shrine of the Holy Prophet (P.B.U.H.) is not merely to see the four walls of these sacred places, but through the spiritual insight which they possess on account of purification of their heart and soul and cleanliness of their lives from all impurities of the material world, they in fact observe the Light of the Almighty God and Blessings of the Holy Prophet (P.B.U.H.) in both these places and thus enlighten their heart and soul and return bearing the real blessings for themselves as well as for their countrymen.

It is generally said that Mystics give up the world and this is against nature. But this is totally wrong. In Islam the Mystics do not give up the world at all. They live in the world, maintain families, earn livelihood and perform all basic activities of the human life. In fact according to the

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Mystics in Islam "world" has an altogether different meaning. Maulana Roomi the most famous and outstanding Mystic poet of Islam in one of his very famous couplet says:

چیست دنیا از خدا غافل بدن
نے قماش و نقره و فرزند و زن

i.e. "world" really means the "forgetting of God" and not the gold, silver, wife and children. Therefore what the Mystics really give up in the Islamic Mysticism is "forgetting the God" and not the worldly life as a human being. The Mystics also live in this world as the other human beings live, but they learn to always keep in mind that there is present before them at all times, at all places, and in all circumstances the Almighty God, and that He alone is the Creator and Cherisher of the entire universe; and that all that a man possesses in this world is merely a Trust of God, and therefore it has to be used in the manner and to the extent God has permitted through His Prophet (P.B.U.H.); and that all that one does in this life, he has to account for it to the Almighty God on the Day of Judgment. Thus the Mystics learn to live always before the Sight of God, and through Love and Obedience they acquire Nearness to God and thus achieve the Firm Conviction of the first and foremost Article of the Islamic Faith that there is no god but God and that Muhammad (P.B.U.H.) is the Messenger of God. This state of affairs creates in the believers the Fear of God and makes their lives absolutely free from vices and indecencies, and develops in them the sublimity of character.

This in fact is the real contribution which the Mystics have made for the cause of Islam. Mere political ambitions, after the death of fourth Caliph of the Holy Prophet (P.B.U.H.) namely Ali, had on one hand diverted the

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caravan of Islam from the "Straight Path", and on the other hand had also created enmity and hatred between the believers themselves and they had started fighting against and shedding the blood of each other for worldly gains. Thus the consolidated power and energy of the entire "*Millat*", which was being used previously against the non-believers and had defeated them on all fronts throughout the world, was divided and applied, rather wasted, in domestic quarrels. Had this situation been allowed to continue for long, then not only the further propagation of Islam would have become impossible but even the "*Millat*" itself would have disappeared from the human history once for all. It was in these precarious conditions and most delicate point of time in the History of Islam that the Mystics appeared on the scene and after giving up all worldly interests took up the responsibility of maintaining and propagating Islam through writings and speeches as well as Mystic ways of life in which prominence was given to seclusion from political and financial ambitions, and overall emphasis was laid on building good moral character through complete love and obedience to God and His Holy Prophet (P.B.U.H.). Instead of rich and confortable life, a life of simplicity rather extreme poverty was adopted so that full concentration could be given to moral uplift rather than the material gains. This selfless and materially unambitious life soon attracted the masses and helped development of love and brotherhood between the believers in particular and all human beings in general, and finished up the tendency of maintaining the jealousy, enmity, hostility and hatred which the mere political ambitions had created, and thus cleared the way for extending the Message of Islam throughout the world, and millions of people accepted the Islamic Faith out do their own free will, consent, and understanding. Thus what the Monarchs could not be through the sword in the battle fields, the Systics did it through Systicism in the hutments.

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PART III

MYSTICS AND THEIR ROLE IN THE ISLAMIC HISTORY

1. First Century A.H. (Seventh Century A.D.)

Ashaab-e-Suffah:

From the discussion so far it is clear that Mysticism in its original and real form exists in Islam since the very days of the Holy Prophet (P.B.U.H.). Apart from the life of the Holy Prophet (P.B.U.H.) and his worthy Companions in general, there was in particular a group of the Companions known as "*Ashaab-e-Suffah*" who had dedicated their lives for whole-time engagement in the study of the Holy Qur'an and offering of the prayers, without least caring for the needs of daily life. They used to remain throughout in the *Masjid-un-Nabavi* totally engaged in the recitation of Quran and bowing and prostrating before the Almighty God. They had firm conviction that only God provides the sustenance of life and therefore they whole-heartedly depended upon the providenial help even as regards the basic needs of their daily life. Due to this state of affairs the Holy Prophet (P.B.U.H.) had personally taken over himself the responsibility of arranging for their maintenance. It was for them that the Almighty God had asked the Holy Prophet (P.B.U.H.) "not to drive away those who call upon their Lord morning and evening and seek His Pleasure", (6 : 52), and further commanded him "not to overlook them, seeking the adornment of the life of this world", (18 : 28).

Mystics of the First Era :

Then individually also we find that the Companions of the Holy Prophet (P.B.U.H.) and their successors had

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completely devoted their lives for the cause of Islam. They used to recite and learn the Qur'an and devote most of their time in the remembrance of and bowing and prostrating before the Almighty God. They took part in the worldly affairs only to the extent of extreme and most fundamental needs of their daily life. It was from amongst them that persons like Owais Qarni, Khawaja Hassan Basri, Maalik bin Dinar Sufiyan Suri, Ibrahim Adham, Khawaja Fuzail bin Ayaz, and Maruf Karkhi arose as the most prominent Mystics of Islam in the first era of Mysticism as an institution of Islam. They appeared on the scene during the second century A.H. (8 th century A.D.) and their seats of activity were Basra, Kufa and Damascus, which were also the important and central seats of the Muslim State as well as the art, culture and learning of those days. The laid the main emphasis on the "Fear of God" and simple way of living as against the awe and pomp and show of the rulers and their courtiers.

In order to appreciate the services rendered by the Mystics of the first era of Mysticism in Islam, let us first complete our account of the political developments in the later half of the First Century A.H.

Political developments in the first half of the first Century A.H.

After the death of Yazid, his son Mu'awiah bin Yazid became the ruler in 64 A.H. But after two three months he died. During his short period of the rule he neither came forth to the people nor took any part in the affairs of the public nor even offered his prayers alongwith the people. He in fact remained sick throughout. Before his death he also refused to nominate anybody to succeed him. Since in Makkah Abdullah bin Zubair had already defeated the army of Yazid, therefore, after Mu'awiah bin Yazid in 64 A.H.

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Abdullah Bin Zubair took over as ruler of the Muslim State.

Abdullah Bin Zubiar

He was the grandson of Abu Bakr through his daughter Asma. His father was one of the Ten who received the good news of Paradise during their own life time in this world. They are known as Ashra-e-Mubashsharah. He was the first to be born in Madinah after the "Hijrat" (Migration) of the Holy Prophet (P.B.U.H.) and his Companions from Makkah. He was great observer of fasting and devotion and was given to long prayers. He was one of the best horsemen of his time. Alongwith Hussain bin Ali he was also one of those who refused to accept Yazid bin Ma'awiah as their Caliph and fled to Makkah. After Yazid he was acknowledged as Caliph first by the people of Hijaz, Yemen, Iraq, Khurasan and thereafter on the death of Mu'awiah bin Yazid, also by the people of Syria, Egypt, and other parts of the Muslim Empire.

An Omayyad namely Marwan Bin Hakam, however, rebelled against Abdullah, and occupied Egypt and Syria and ruled there till his death in 65 A.H. Since Marwan had nominated his son Abdul Maalik to succeed, Abdul Maalik took over the rule of Egypt and Syria after the death of Marwan. In the year 73 A.H. Abdul Maalik sent an army of 40 thousand men under the command of Hajjaj bin Yousuf to Makkah to fight against Abdullah bin Zubair. In the battle Abdullah bin Zubair was defeated and slain and then his body was hanged. Thus in 73 A.H. Abdul Maalik bin Marwan become the ruler of the entire State.

Abdul Maalik bin Marwan ruled the Muslim State from 73 to 86 A.H. In his days in the year 74 A.H. Hajjaj bin Yusuf oppressed and humiliated the people of Madinah

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in general and the Companions of the Holy Prophet (P.B.U.H.) including Anas, Jabir and Sahl bin Sa'ad in particular. In 77 A.H. Heraclea, in 82 A.H. fortress of Sinan, in 84 A.H. Masisah, in 86 A.H. forts of Taulak and Akhram were captured. In 75 A.H. Abdul Maalik performed *Haj* and at Madinah addressed the people saying :

> "Now, I am not a weak Caliph like Usman, nor a Caliph hypocrite like Mu'awiah, nor a Caliph weak in understanding like Yazid. Now, verily the Caliph before me used to consume and enjoy the property of the State. Beware ! for me the cure of this disease is the sword until your spears rise in my favour". History of Caliphs, p. 233).

Then before his death he advised his son Waleed as follows:--

> "Look to Hajjaj and honour him, for verily, he it is who coerced for you the pulpits, and he is thy sword ; O' Waleed, and thy right hand against those who oppose thee, therefore, hear not the word of anybody against him, for thou are more in need of him than he of thee", and summon the people when I die to the covenant of allegiance, and he who says with his head—thus—say with thy sword—thus". (ibid, 225).

Abdul Maalik died in 86 A.H. after him his son Waleed became the ruler and remained as such till 96 A.H. In his days great conquests were made. Thus in 87 A.H. Bikand, Bukhara, Sardinia, Matmurah, Kumaykim, and Persian Gulf, in 88 A.H. Jursumah and Tawanah, in 89 A.H. the Islands of Majorea and Minorea; in 91 A.H. Nasaf, Kash, Shuman and other towns and fortresses of

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Caspian Sea; in 92 A.H. Spain, Armail and Katarbun; in 93 A.H. Daybal, Kirakh, Barham, Bajah, al-Baiza, Khuwarazm, Samarkand and Sughd; in 94 A.H. Kabul, Farghana, Shash, and Sandara; in 95 A.H. Mukan and Durband and in 96 A.H. Tus and other places were conquered. In the same year Waleed also died.

Waleed was despotic and tyrannous. Abu Nu'ayam records in the "*Huliyab*" from Ibn-e-Shaudab that Umar bin Abdul Aziz said that "Waleed in Syria, Hajjaj in Iraq, Usman bin Habbarah in Hijaz, and Qurrah bin Shareek in Egypt, have filled the earth, by Allah, with tyranny".

After Waleed his brother Sulaiman bin Abdul Maalik assumed the rule in 96 A.H. He is said to be the best of the Omayyad Kings. He was eloquent, fluent in speech, just and lover of war. Umar bin Abdul Aziz was his Prime Minister and under his advice he deposed the Revenue Collectors appointed by Hajjaj, released the prisoners in Iraq and restored Public Prayers to their original appointed times. He also forbade singing.

During his reign Jurjan, the Iron Fortress, Sarda, Shakka, Tabristan and Sakalibah were conquered.

Sulaiman died in 99 A.H. and before his death nominated Umar bin Abdul Aziz to succeed him.

Umar Bin Abdul Aziz :

(99-101 A.H. or 717-720 A.D.)

Umar bin Abdul Aziz belonged to the posterity of Umar bin Khattab, the second Caliph of the Holy Prophet (P.B.U.H.). He was born at Hulwan (a village in Egypt) in 61 or 63 A.H. According to Tirmizi, Umar bin Khattab had

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predicted that of my posterity there shall be a man with a scar on his face who shall fill the earth with justice.

Umar bin Abdul Aziz assumed the rule in 99 A.H. and ruled the Muslim world till his death in 101 A.H. His short period of Caliphate is also included in the "*Khilafat-e-Raashidah*", because he also maintained the administration on the pattern of the four worthy Caliphs of the Holy Prophet (P.B.U.H.) namely Abu Bakr, Umar, Usman and Ali.

According to an authentic Tradition of the Holy Prophet (P.B.U.H.) there is a Reviver of the Islamic Values at the end of every century in the History of Islam. It is said that Umar bin Abdul Aziz was the Reviver of the first century A.H. When the covenant of Sulaiman nominating him as the Caliph was read over to him, he was stupefied and said : "Verily I never asked for this authority of God". He then stood up before the people and said :

"O people, there will be no Revealed Book after the Qur'an and no Prophet after Muhammad (P.B.U.H.). Now verily I am not one who decides but one who executes, nor one who begins but one who follows, and I am not better than any body of you but I am more forbearing in meekness, and verily a man who flees from a tyrannous Imam, does not act wrongfully. Surely there is no obedience due from the creature to what is sinful before the Creator".

Umar bin Abdul Aziz actually filled the earth with justice, removed the grievances and established the good laws. Immediately after taking over the charge as Caliph, he gave up the life of ease, comfort and pomp and show, and adopted the most simple way of living which was

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devoid of all worldly assets. He dismissed all governors who were tyrannous, and deposited all the wealth and assets of the previous rulers in the "*Bait-ul-Maal*" (Public Treasury), gave up his own estate for the general benefits of the public and entrusted even the ornaments of his wife to the "*Baitul-Maal*". He kept no alternative pairs of clothes for himself to wear. His respect for the Public Treasury was to this extent that he did not like to use even the candle of the "*Bait-ul-Maal*" for his personal need. Maalik bin Dinar, one of the great Mystic Scholars of that time says : "People assert that Maalik (bin Dinar) is an ascetic whereas the ascetic in fact is Umar bin Abdul Aziz, for the world came to him and he abandoned it". (History of Caliphs, 238).

Umar bin Abdul Aziz really changed Monarchy into Caliphate. He gave more attention to the Islamic values and propagation of Islam rather than the recovery of revenues. He also arranged for collection of the Traditions of the Holy Prophet (P.B.U.H.). He imposed restrictions on his governors and officials and asked them not to indulge in trade or business or accept the gifts from the people. He made imperative for the officials to offer and arrange for prayers, and lay emphasis on imparting knowledge and propagation of Islam, follow the good and shun the evil. He created piety and fear of God among the people.

After ruling the people for about two years and five months (the duration being the same as that of Abu Bakr the first Caliph of the Holy Prophet (P.B.U.H.), Umar bin Abdul Aziz died on 25th *Rajab* 101 A.H. (February 720 A.D.) at the age of thirty nine and a half years. It is said that he was poisoned by his own slave at the instance of his opponents. After hearing the news of his death the famous Mystic Scholar of that time Khawaja Hassan of Basra said : "the best of men is dead." Khalid-ar-Ribi'ee said : "I find in

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the Pentateuch that the heaven and the earth shall weep over Umar bin Abdul Aziz forty mornings".

2. Second Century A.H. (Eight Century A.D.)

With the end of the first century A.H. there also ended the age of the Companions of the Holy Prophet (P.B.U.H.). The last companion who died in 100 A.H. was Abu Zar Ghifari. In this century as we have already seen after the fourth Caliph of the Holy Prophet (P.B.U.H.) namely Ali bin Abi Talib, the political set up of the Muslim State was changed from Caliphate to Monarchy and under the Omayyad Rule one ruler succeeded the other by way of inheritance without any sanction from the Public at large, and while the rulers (with the exception of Umar bin Abdul Aziz) and their courtiers remained busy in oppressing the people in order to maintain their rule and spent most of their time in the worldly enjoyments, the worthy Companions of the Holy Prophet who had cut off their connections with the government busied themselves in the propagation of Islam and maintenance of the Word of God and *Sunnah* of His Prophet (P.B.U.H.) in their private as well as public life. They spread far and wide with the torch of Islamic learning and settled in almost all the countries conquered by the Muslims. Each Companion at his place proved to be an Institution of Islam because in all matters of Islamic Learning people used to come to them for guidance. The zeal and interest in the acquisition of knowledge which they developed among the people was to this extent that the students used to undertake long journeys for learning and verification of the Traditions of the Holy Prophet (P.B.U.H.) from his worthy Companions. It is said that work for compilation of the Tradition was also started in this century. The compilation is that of Ali bin Abi Talib (d. 40 A.H.) known as "Alqatadaya." Another one was of Ibne-e-Abbas who died in 61 A.H. Then under the orders of

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Umar bin Abdul Aziz (d. 101 A.H.) Shihab-al-Zuhri and Abu Bakr-al-Hazam prepared bigger compilations of the Traditions.

The second century A.H. is said to be the age of *Ta'be-een* i.e. Companions of the Companions of the Holy Prophet (P.B.U.H.).

First 32 years—End of the Omayyad Rule :

In this century after the death of Umar bin Abdul Aziz (101 A.H.) there again started the period of monarchy in the Islamic History. The Omayyad Rule continued upto 132 A.H. and during this period, according to the Will of Sulaiman bin Abdul Maalik his brother Yazid bin Abdul Maalik ruled the State from 101 to 105 A.H., Hisham bin Abdul Maalik from 105 to 125 A.H., Waleed bin Yazid bin Abdul Maalik from 125 to 126 A.H., Yazidun-Naaqis Abu Khalid bin Waleed for six months only in 126 A.H., Ibrahim bin Waleed bin Abdul Maalik for seventy days only during 126 to 127 A.H. and Marwan-ul-Himar from 127 to 132 A.H. With the last named i.e. Marwan the Omayyad Rule also ended.

Having a cursory glance over this period of 32 years we find that Yazid bin Abdul Maalik followed the pattern of Umar Bin Abdul Aziz for 40 days only and then abandoned it and ruled as a King. In the days of Hisham, in 107 A.H. Kaysaryah (Asia Minor), in 108 A.H. Khanjorah and in 112 A.H. Kharshanah was captured. Hisham was discreet and wise and never allowed any money to enter his Treasury unless 40 persons could testify on oath that it had been rightfully obtained, and that to every just claimant had been given his due. At the instance of Khalid bin Safwan (a Mystic Scholar) Hisham asked his two daughters to take up his couch and he secluded himself in his palace. When his

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courtiers complained to Khalid bin Safwan, he said : "Verily I have a covenant with God, that whenever I would be alone with a King, I would remind him of the Most High". Waleed bin Yazid bin Abdul Maalik was a libertine and a drunkard and a broker of the Law of God. It is said that he had the sinful longing to drink the wine upon the roof of the *Kabah*. People, therefore, abhorred him for his profligacy and rose against him and he was slain by his nephew Yazid-un-Naaqis who became the ruler after him. In his first address to the people he said : "I have come forward out of my zeal for God and His Religion as a summoner to His Book and the Law of His Prophet (P.B.U.H.) at a time when the banners of right guidance were defaced, the light of piety extinguished and a tyrant appeared making lawful the things that are forbidden and indulged in heretical innovations". But practically we find that he was the first ruler who started coming forth on the festivals (*Iddain*) armed and between two ranks of armed horsemen from the gate of the fort to the place of prayer. Imam Shafa'i says that when Yazid assumed the rule, he summoned the people to deny predestination and seduced them to it and honoured the followers of Ghaylan. Yazid died in the same year and he actually ruled for six months only. The Ibrahim bin Waleed remained in Office only for seventy days and was deposed by Marwaan bin Muhammad known as Marwaan-al-Himar who was the last Omayyad Ruler. He was famous for his horsemanship, intrepidity, manliness, sagacity and recklessness. At his command the dead body of Yazid-un-Naaqis was taken out of grave and crucified for the murder of Waleed. In 132 A.H. the Banu Abbas arose against him. In the battle Marwaan was defeated and fled to Egypt where he was slain, and the rule passed on to As-Saffah the first Abbaside Ruler. (History of Caliphs, 261).

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Thus excepting the short period of two and a half years of Umar bin Abdul Aziz, throughout there was monarchy which means that the State Treasury was the personal property of the ruler and instead of the Law of God, the word of the man in authority was the law of the land. This naturally resulted in the distinction between the rulers and the ruled ones. In this state of affairs the people as a whole had no say in the matter. There was no question of the freedom of thought and expression as well as the fundamental rights which the Rule of Caliphate had granted and guaranteed for every individual of the State, and was revived for a short period by Umar bin Abdul Aziz.

The Holy Prophet (P.B.U.H.) while appointing Ma'aaz bin Jabal as governor of Yamen, directed him to make things easy and not difficult for the people, be kind and not harsh to them, maintain unity and not conflict between them, and when Ma'aaz was ready to leave, the Holy Prophet (P.B.U.H.) further asked him to deal with the people with love and affection (*Seerat-un-Nabi*, Vol.II, Part 1, p.70). Similarly his four worthy Caliphs and particularly Umar was very strict in the appointment of and dealing with his governors. He was always particular to see that his governors behave properly with the people. In the days of Omayyads, however, the position altogether changed and we have from amongst the governors appointed by the Omayyad Rulers the most tyrant persons of the human history namely Ziaad, Mughaira bin Shabba and Hajjaj bin Yusuf. The position of Hajjaj as a tyrant governor may be judged from the fact that when the news of his death was given to Khawaja Hassan Basri, he went in prostration before the Almighty God and said : "O God, I fear from You and from that who does not fear from You". (*Suroor-us-Sudoor* 'pen script' *Malfoozat-e-Hameeduddin Nagori*).

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There is no doubt that the sole purpose of the appointment of such governors was to make the people submit to the will of the ruler at all costs i.e. even without caring the least for the fundamental teachings of the Holy Qur'an, Sayings of the Holy Prophet (P.B.U.H.) and traditions of his worthy Caliphs.

This state of affairs coupled with the unfortunate incidents of Karbala, seizure of Makkah and the incident of "Hurra" reference to which has already been made forced the true believers to retire from political life, remain in seclusion and devote their time for the learning and propagation of Islam on private as well as public level. Another important element which played its part in this respect was the increasing interest of the believers in general in the worldly gains and pomp and show on account of the all round victories which they were gaining in the battlefields and capturing of more and more countries and wealth of the world. This wholehearted involvement in the wars and victories naturally resulted in reduceing their interest in the fundamental teachings of Islam as well as the simple way of life laid down by the Holy Prophet (P.B.U.H.).

One might say that instead of keeping themselves away and leaving the entire field open for the wrong doers, the true believers should have remained on the forefront, faced the situation with courage, and checked up the evil doers with full strength of the sword. That might be correct but it is obvious that there would have been further conflicts and bloodshed between the believers because it had become impossible to remove the Monarchs except through armed battles. This would have involved the entire State in a sort of all round fighting between the believers themselves, and neither any outside conquest would have been possible nor there could have been the development of

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law and learning which we now have as an unprecedented contribution of the Muslim thinkers and scientists in the history of mankind.

Thus this retirement of the true Muslims proved to be a blessing for the entire nation. On one hand the situation of open conflict between the believers themselves was finished up and one the other hand it opened the doors of learning and codification of the Islamic law and development of philosophy, science, medicine, surgery, as well as technology. Side by side it also gave way to the development of Mysticism as an institution which played important role in the propagation of Islam in various parts of the world in the coming centuries.

Khawaja Hassan Basri :

(d. 110 A.H. or 728 A.D.)

But the Mystics of Islam did not remain content with their solitary life. They throughout remained in the field and rendered valuable services for the spiritual and moral uplift of the Muslim Society. The unfortunate state of affairs that was again resumed by the Omayyad Rulers after Umar bin Abdul Aziz and which continued throughout their rule upto 132 A.H. had in fact spoiled the moral character the society and developed the hypocratic way of life. It appears as if the true spirit of Islam was finished up and people were Muslims by name only. It was during this state of affairs that Khawaja Hassan Basri came in the field. He was born at Madinah during the lifetime of the Holy Prophet (P.B.U.H.). He was brought up in Basra and had the privilege of meeting many Companions of the Holy Prophet (P.B.U.H.) Due to his extreme piety and open condemnation of worldliness in prominent places, he became one of the most distinguished figures of his times.

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He was a brilliant scholar and orator. His speeches proved to be very useful in changing the hearts of the people. His speeches used to be on the pattern of those of the Companions of the Holy Prophet (P.B.U.H.). In his speeches he used to lay emphasis on simplicity, faith in and fear of God, and criticise the lust for power and wealth of this material world as well as hypocracy. He always invited the people to the true spirit of Islam in terms of the Quranic Injunction "*Ud-Khuloo-Fis-Silm-e-Kaaf-fah*" i.e. enter absolutely in Islam. Hasan Basri in fact as an expert physician rightly diagnosed the disease of hypocracy in the Muslim Society and devoted his life for curing this disease through his speeches and mystical training. Hassan Basri was really the "*Mujaddid*" (Reviver of the Islamic Values) of the Second Century A.D. The extent to which the people liked and respected him can be judged from the fact that when he died in 110 A.H. (728 A.D.) the entire population of Basra took part in his funeral ceremony and it was perhaps the only occasion in the History of Basra that on that day there could be no prayers of "Asr" in the Central Mosque of Basra.

Side by side to the renaissance of the Islamic values through the speeches and mystical training of the great Mystic Scholars, attempts were also made to uproot the Rule of the Omayyads and the Abbasides and re-establish the Caliphate. One such attempt was made in 122 A.H. when the grand son of Imam Hussain namely Zaid bin Ali bin Hussain revolted against Hisham bin Abdul Maalik (second Omayyad Ruler after Umar bin Abdul Aziz) but failed and ultimately he was hanged to death. Then Muhammad Zun Nafs-suz-Zakia binAbdullah bin Hassan Musannah bin Imam Hassan revolted at Madinah, and his brother Ibrahim bin Abdullah revolted at Kufa againt the second Abbaside Ruler Mansoor, but they also failed and the former was put to death at Madinah and the latter at

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Kufa in 145 A.H. Although both these attempts like that of Imam Hussain in Karbala failed yet they left great influence over the heart and soul of the Muslim community as a whole, and the Muslims in general never accepted the kingship of their rulers rather they always condemned it. Their hearts and soul were always full of the love and respect for the descendants of the Holy Prophet (P.B.U.H.) i.e., the "*Ehl-e-Baiyat*" as well as the Mystics and Scholars of the "*Ummat*". In this respect an incident is wroth quoting. When Hisham bin Abdul Maalik (the second Omayyad Ruler after Umar bin Abdul Aziz), while he was still an heir designate to the throne, came for the "*Tawaf*" of *Kabah*, he could not reach the Black Stone due to the rush and, therefore, kept on waiting. Meanwhile Ali bin Hussain (Imam Zainul Abidin) came and people gave way to him wit great pleasure and he very conveniently performed the "*Tawaf*" and "Istilam". Similarly once when Haroon Rasheed (the fifth Abbaside Ruler from 190 A.H. to 193 A.H.) was staying at Riqa with all dignity, pomp and show, there also came the most famous and revered Scholar and Mystic Abdullah bin Mubarak, and the entire population of the city went to welcome him and he was brought in the city in a huge procession. A lady servant of Haroon Rashid on seeing this said; "This in fact is the rule and not that of Haroon Rashid that people do not gather without police and officials of the Government". (*Tareekh-e-Da'wat-o-Azimat*, Volume 1, P. 92).

THE ABBASIDES
(132—193 A.H.)

After about 22 years from the death of Khawaja Hasan Basri, i.e. in 132 A.H. the Abbasides took over the Rule from the Omayyads and shifted the capital from Damascus to Baghdad. The first Abbaside Ruler who after defeating the last Omayyad Ruler namely Marwan-ul-Himar became

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the ruler in 132 A.H. was Abdullah bin Muhammad bin Ali bin Abdullah bin Abbas bin Abdul Muttalib bin Hashim (known as Saffah-e-Awwal). Thereafter one after the other there had been about fifty five rulers, the last being Mutawakkil Allallah Salis who became the ruler in 920 A.H. and remained in power till 923 A.H. when the Rule passed on to the Turks.

THE MONARCHI :
Political Developments
(132 to 200 A.H.)

In order to have a short account of the Abbaside Ruler from 132 A.H. to 200 A.H. we may note that As-Saffah took over the rule in 132 A.H. At the time of his taking over as the ruler as countless number of the Bani Omayyad and their followers were put to death in Basrah, Palestine and other places. Az-Zahabi (Ad-Dahabi) says that in his reign the unity of the State was dissolved in as much as Sudan and Spain fell from his obedience. As-Saffah died in 136 A.H.

In 137 A.H. Al-Mansoor became the ruler. He was foremost in majesty of demeanour, bravery, prudence, judgment and haughtiness. Side by side he was hoarder of wealth, averse to pastime and frivolity. He was fond of science and literature as well as jurisprudence. He put a large number of people to death in order to establish his rule. In 140 A.H. he laid the foundation of Baghdad. In 141 A.H. there appeared the "*Rawandiyah*" i.e. those who believed in "*Tanasukh*" i.e. metempsychosis and Mansoor put them to death. In 145 A.H. Muhammad and Ibrahim the sons of Abdullah bin Hassan bin Ali bin Abi Talib rebelled and were slain alongwith large number of the descendants of the prophetical house. Mansoor was the first to distinguish between the descendants of Ali and Abbas and

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to persecute many of the scholars and learned ones who supported the Ali's descendants. In 146 A.H. occurred the expedition of Cyprus. In 148 A.H. his rule was established over the whole empire excepting Spain where Abdur Rehman bin Mu'awiah (an Omayyad) established his rule. In 150 Khurasan troops under the leadership of Ustad Sis revolted. Mansur deputed Khazim with a prodigious force. In the battle the rebellions were defeated. About 70 thousand men lost their lives in the battlefield. Then at the command of Khazim 14000 prisoners of war were beheaded. In 151 A.H. Mansur built the City of Rusafah. In 153 A.H. he ordered his subjects to were tall caps of reed and paper. In 159 A.H. he ordered the governor of Madinah to arrest the famous Mystic Scholars Sufiyan Soori and Abaad bin Kaseer. But before Mansur could reach Makkah, he died and the two great Mystics were saved by Allah the Almighty from the evil intentions of Mansoor.

After Mansoor his son Mehdi became the ruler in 158 A.H. He was munificent, exalted, of handsome countenance and beloved of his subjects. He persecuted the "*Zindeeqs*" and destroyed them altogether. He used the Public Treasury for removal of grievances of the people. In 159 A.H. he made a covenant for the succession in favour of his sons Hadi and Haroon Rashid after him. In 163 A.H. and following years there were numerous conquests in the Grecian provinces. In 169 A.H. Mehdi died.

In 169 A.H. Hadi took over the rule. According to Az-Zahabi (Ad-Dahabi), Hadi was addicted to drinking and frivolous amusements. He used to ride on a donkey and did not uphold the dignity of a ruler. He was, however, well educated and had great command on language. Some described him as a tyrannous man. He died in 170 A.H. In 171 A.H., Haroon Rashid became the ruler. He was tall, handsome and eloquent and wellversed in science and

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literature. He was one of the most illustrious rulers of the Abbaside Dynasty. He undertook many military expeditions and Pilgrimages. It is said that he used to pray every day a hundred "*Raka'ats*" save for special reasons, and weep over his sins. He, however, loved praises and would bestow large sums in reward for it. There are also accounts of his diversions, forbidden pleasures and musical entertainments.

In 176 A.H. the City of Dubash and in 181 A.H. the fort of Safsaf was captured. In 183 A.H. in Armenia the Khazars rebelled and thousands of Muslims were killed. In 187 A.H. the Roman Emperor Nicephorus broke the truce and Haroon Rashid faught against and defeated him. In 189 A.H. the Roman expelled the Muslims from Rome. In 190 A.H. Haroon took Haraclea and spread his troops over the Roman territories. In 192 A.H. Haroon marched towards Khurasan. In 193 A.H. he died at Tus at the age of 45.

At the instance of his wife Zubaida, Haroon Rashid nominated his son Muhammad known as Amin as his successor when he was of five years of age only. Az-Zahabi says that this was the first unsettlement made upon the Muslims as regards the *Imamat*. Haroon also nominated his sons Abdullah known as Mamoon and Kassim to succeed one after the other after Amin and bestowed on them the governments of Khurasan and Mesopotamia respectively. Thus Haroon divided the Muslim Empire in three divisions and sowed the seed of enmity between his successors.

After Harron Rashid, his son Amin became the ruler in 193 A.H. but he proved to be most unfit because he was defective in judgment, of great prodigality, weak in mind, and apathetic. In 194 A.H. he removed his brother Kassim from the government and there arose the trouble between

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him and his brother Mamoon who cut off all communications with him and omitted his name from the uniforms and the coinage. Amin, therefore, also struck the name of Mamoon from succession and nominated his son Musa (who was merely a child) to succeed him. Mamoon, therefore, himself took Oath of allegiance from the people. Am dispatched an army to fight against Mamoon, so also did the latter, but in the battle the army of Amin got the defeat. When the news of defeat reached Amin, he was busy in fishing. The affairs of Amin grew worse due to his engagement in frivolity and follies. The discipline of army was destroyed, treasury dissipated and conditions of people fell to grievance. Mamoon therefore seized Baghdad and Amin's ministers also joined him. In 198 A.H. Amin fled with his mother and family, his troops and servants dispersed and food and water became scarce. Even in these conditions Amin could not give up wine, dance and music (History of Caliphs, 310). He was ultimately slain, and his head was sent to Mamoon. Ibn-e-Jarir says that on assuming the rule Amin purchased eunuchs and gave excessive prices for them and admitted them to his intimacy and abandoned his wives and slave girls. He wasted public money in building amusement places.

Mamoon Rashid succeeded to Amin in 198 A.H. and ruled the Muslim Empire till218 A.H. We will, therefore, deal with his account under the third century A.H. Here we may first revert to our account of the services rendered by the Mystic Scholars of the later half of the second century A.H. for the cause of Islam.

As it is now clear from the historical facts we have already noted that the Abbaside Rule, like that of the Omayyads, was also an absolute monarchy. No doubt the rulers were called the "*Ameerul Momeneen*" i.e. Prince of the Faithful, but in reality they were the Kings and

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Emperors. The Public Treasury i.e. the "*Baitul-Maal*" was their self property which they could use at their own sweet will in clear disregard to the Commands of Allah and His Holy Prophet (P.B.U.H.). Even Haroon Rashid, who is said to be the best of all Abbaside rulers, did not hesitate in spending the public money in order to please his admirers and poets. He ordered one lac Dirhams to be given to Qazi Abu Yusuf for giving opinion on an important matter, and the money was ordered to be given during the night then and there although the Treasury was already closed. (History of Caliphs, 300). Similarly he rewarded the poet Ibrahim of Musal by one lac Dirhams on writing some verses in his praise (ibid, 303) and also another poet Ishaq of Musal with two lac Dirhams for similar reason. Another example of how these Abbaside Rulers misused the Public Treasury is noted by Allama Shibli No'mani in his famous book "*Al-Mamoon* at P. 157". He says that on the occasion of his marriage with the daughter of his Chief Minister Hasan bin Sehal, Mamoon alongwith his entire family and courtiers and armed forces remained a guest of the Chief Minister for complete nineteen days and the Chief Minister spent so much wealth on serving the "*Baaraat*" that for some days even the poorest man passed a rich life. Thousands of perfumed paper slips were scattered among the guests and on each slip there was written the amount of cash, number of slaves, male as well as female, horses, and properties gifted over to the holder of that slip. For Mamoon particularly a throne of golden wires was prepared having diamonds and jewels and when Mamoon sat on it, valuable pearls were showered on him.

On one hand the rulers of the Islamic State were busy in enjoying the comforts of their rich life in this manner, and on the other the pious Mystics and Scholars of Islam were presenting a challenge to all these extravagancies of the material life, through their simple and pious life

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deprived of all worldly assets and show, and it was really for them that the masses had the greatest regard and respect in their heart and soul.

From amongst the most renowned Mystic Scholars of Islam who dedicated their lives for total submission to the Will of God, and presented the symbol of the life of the Holy Prophet (P.B.U.H.) and his worthy Companions, amidst the wordliness and un-Islamic life of the Abbaside Rulers namely Haroon Rashid (170 to 193 A.H.), Ameen (193 to 198 A.H.), and Mamoon (198 to 218 A.H.), there were Maalik Bin Dinar (d. 130 A.H. or 748 A.D.), Sufyan Suri (97 to 161 A.H. or 715 to 778 A.D.), Ibrahim Adham (d. 165 A.H. or 782 A.D.), Al-Fuzail bin Ayaz (d. 187 A.H. or 803 A.D.), and Maroof Karkhi (d. 200 A.H. or 815 A.D.) who through their pious and simple but most effective mode of Mystic training created the "Fear of God" among the people and kept them on the Straight Path of Islam.

Side by side there were also the great Muslim Scholars namely Maalik bin Anas (95-179 A.H.), Abu Hanifa (d.150 A.H.), and Shafa'ee (d. 204 A.H.) who took up the task of compilation of the Traditions of the Holy Prophet (P.B.U.H.), and the "Fiqah" i.e. the Islamic Jursiprudence, and thus saved both these fundamental assets of Islam from destruction at the hands of the Rulers and their "Qazis"(judges) and law makers.

Before proceeding further let us go through the life and works of these great Mystics and Scholars of Islam in brief.

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THE MYSTICS :

The Religious and Spiritual Developments :

Maalik Bin Dinar
(D. 130 A.H.)

He was the son of a Persian slave from Sajestan (or Kabul). Later he became the disciple of Khawaja Hasan Basri. He was a reliable traditionist and a noted calligrapher of the Qur'an. It is said that while on board over a ship, being penniless, he was unable to pay the fare of two Dinars and the crew of the ship intended to throw him over board, all the fish in the water came out each one holding two Dinars in its mouth. Maalik took two Dinars from one and gave them to the crew. Seeing this the crew fell at his feet. Maalik walked on the water and vanished. He thus came to be known as "Dinar".

Maalik lived at Damascus. He was very rich and fond of worldly things before conversion. During one night of amusement all of a sudden a voice came from his flute : "Maalik what ails thee that thou repentest not", and he gave up the world and put his conscience right with God, taking up the life of austerity and discipline. When a rich woman made an offer of marriage to him, he simply said : "I have divorced the world; this woman belongs to the world I have divorced; I cannot marry her".

Maalik led a very simple life. For years he did not take any sour or sweet thing to eat. He used to take two loaves of bread every night to break his fast. He died in 130 A.H.

Sufiyan Soori
(97 A.H. to 161 A.H.)

He was born at Kufa. He was well-versed in Traditions and Theology. He founded a School of jurisprudence which

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survived for about two centuries. He lived strictly an ascetic life and was claimed by the *Sufis* as a Saint.

Like other great Mystics of his time, Sufiyan also gave up the enjoyment of the life in its mundane sense and had totally engaged himself for the service of God. One day he was passing the door of a rich man with a friend. The friend gazed at the palace of the rich with interest. Sufiyan at once rebuked him saying : "If you people do not look at such palaces, the rich ones cannot commit such extravagance. By showing interest in these things you also join hands in the sin of their extravagance".

It is said that once Sufiyan became ill. The King sent his Christian physician to treat him. The physician reported that due to the Fear of God the liver of Sufiyan had turned to blood and it was flowing little by little out of his bladder. The physician further said : "The religion which Sufiyan holds cannot be false", and he immediately accepted the Islamic Faith and became a Muslim. Sufiyan died at Makkah in 161 A.H.

Ibrahim Adham
(D. 165 A.H.)

He was born in Balkh. He was a King who renounced his kingdom and adopted the life of complete asceticism. After giving up the kingdom he passed nine years in a cave near Neshapur being day and night busy in the Rememberance of God. Every Thursday he used to come out, collect fire wood, sell it in the city, buy bread, give half to the beggars and take half for a week's diet, and return to the cave.

When his reputation increased, he left for Makkah and on his way he also met with "Khizr". Ibrahim then settled

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at Makkah earning his bread with the labour of his hands as carpenter. It is said that when at Makkah his son met him, a voice came : "Ibrahim ! You claim to love Me, and you love another alongwith Me". Ibrahim there and then prayed : "Lord of Glory, come to my succour. He will so occupy my heart that I shall forget to love Thee. Either take his life or mine", and the son died forthwith.

One day Ibrahim seated on the bank of a river Tigris was stitching his robe. His needle fell into the river. Some body at that moment asked him : "What did you get for the kingdom?". "Give me my needle", Ibrahim forthwith called out; and a number of fishes put up their heads from the water, each one having a golden needle in its mouth; "I want my needle" Ibrahim said. All fishes disappeared and one fish appeared with the needle of Ibrahim. "This is the least thing I have got for the kingdom", Ibrahim answered. Ibrahim Adham died in 165 A.H.

Fuzail Bin Ayaz
(D. 187 A.H.)

He was born in Khurasan. Before his conversion he is said to have been a highwayman. One night Fuzail heard a man in the midst of a caravan reciting from the Holy Qur'an: "Is it not time that the hearts of those who believe should be humbled to the Rememberance of God?". As if an arrow pierced into his soul, Fuzail fled headlong to a ruin, bewildered and shamefaced. Then Fuzail went to Makkah and remained in the company of many saints and scholars including Imam Abu Hanifa. Fuzail then achieved considerable reputation as an authority on Traditions. He is also famous for his boldness before Haroon Rashid which we will refer to at a later stage.

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It is said that for 30 years Fuzail did not smile except on the day his son died. When people questioned him on this, he said ; "I realized that God was pleased that my son should die, so I submit to accord with God's Pleasure".

Fuzail died at Makkah in 187 A.H.

Maroof Karkhi
(D. 200 A.H.)

Maroof Karkhi was born to Christian parents. When he was sent to school, his teacher asked him to "say : God is the third of the three". Maroof said : "No He is the One". When his teacher bet him, he ran away from the school. One day he came to Ali bin Moosa Raza and accepted Islam at his hands. Later his parents also became Muslim. Maroof become a disciple of Dawood Ta'ee and Underwhat severe discipline of the Mystic order. He proved so devout and practiced such austerities that his fame soon spread and he became a prominent Mystic of the Baghdad School.

One day Maroof was walking alongwith his companions and gang of youth came that way and behaved outrageously. The companions requested Maroof to pray for their punishment. Maroof, however, prayed : "O God, as Thou have given them a happy life in this world, also grant them a happy life in the next". Hearing all this the youths beheld Maroof, broke their lutes and poured away the wine and repented.

Maroof died in 200 A.H.

Malik Bin Anas
(95 A.H. to 179 A.H.)

He was born in 95 A.H., at Madinah. He formed a society of his own for the purpose of collecting the

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Traditions and also to act upon them. His "*Mo'ta*" is the first regular work containing well arranged collection of the Traditions and is declared to be the first most authentic book after the Qur'an by Imam Shafe'ee who was himself the most outstanding disciple of Maalik. Maalik used to recite the Traditions every time with fresh bath, ablution and extreme devotion. He taught the Traditions to the people in the *Masjid-un-Nabavi* at Madinah for complete sixty years. He died at Madinah in 179 A.H. The Maaliki School of jurisprudence is known after him.

Abu Hanifa

(D. 150 A.H.)

His name was No'aman bin Sabit but he is known as Abu Hanifa. He was born at Kufa. He learnt theology, jurisprudence and Mysticism from Fuzail bin Ayaz, Ibrahim Adham, Bishr Hafi, Qatada, Sha'ba and other learned men of his time, and proved to be one of the most outstanding scholars of the Islamic World. In jurisprudence he is founder of the School of Deductions or *Qiyas* according to which the legal decisions are to be drawn by deductions from Qur'an, *Hadis* and *Ijma* (i.e. concurrence of opinion). He is taken to be the "*Imam-e-Aazam*" i.e. the highest of the four *Imams* of Islamic *Fiqah*, and has the greatest number of the followers in the Islamic world.

He was extremely devout and pious. He devoted his life for the codification of the Islamic *Fiqah* i.e. jurisprudence. He died in 151 A.H.

Shafa'ee

(D. 204 A.H.)

He was well read in theology, jurisprudence and Mysticism. At the age of 13 he offered anybody to question

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him on any point of "*Shariah*" and at the age of 15 he started pronouncing judgments on religious matters. According to Sufiyan Soori, Shafa'ee was the most learned man of his time. From the very beginning he preferred a secluded life. He learned the Mystic discipline from Saleem Ra'ee and within a short period of time acquired great reputation. He was a man of sharp understanding and quick reply. He passed a very simple life and devoted all his time in service to Islam. He is one of the Four Imams of Islamic Jurisprudence. His followers represent in various parts of the Islamic World in large numbers. He died in 204 A.H.

All these great and renowned Mystics and scholars of Islam were of outstanding knowledge and Calibre and commanded great respect and love from the public at large. They on account of their simplicity, contentment, and total rejection of the worldly gains always proved to be the greatest threat and challenge to the high-handedness of the rulers and their officials. On one hand the rulers and their courtiers were afraid of the popularity which they had among the public at large, and on the other hand whenever occasion arose they did not at all hesitate from criticising the rulers and their officials even in the open public.

In the days of second Abbaside ruler namely Mansoor (137 to 158 A.H.) there was great reputation of the knowledge and pious life of Imam Abu Hanifa. Imam *Sahib*, however, always preferred to continue with his work of the compilation of "*Fiqah*" and training of his discipline in seclusion, and did never like to have any attachment with the government. Yazid the governor of Kufa offered Abu Hanifa the post of Exchequer and Treasury Officer but he refused. Yazid insisted and people also advised him to accept, but he said : "I cannot even count the doors of the mosque for the government". The Governor punished him with ten stripes a day which Abu Hanifa bore with patience

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and courage but stuck to his words. Then Mansoor (the Abbaside King) offered him the post of the Chief Justice of the State but Abu Hanifa again refused saying : "I am not fit for it". Mansoor said : "You are telling a lie". "If I am a liar, I am still more unfit for the job", said Abu Hanifa, "because a liar cannot be a Qazi". Mansoor took oath and said : "You will have to accept it". Abu Hanifa also took oath and said : "I will not accept it", and as a result was put in jail where he lived till death". (*Seerat-un-No'man*, by Allama Shibli No'mani, pp. 57 to 63, and *Kashful Mahjoob*, pp. 145-146).

It is said that when Abu Hanifa died people attended his funeral in large number and his "*Janaza*" prayers were offered six times before burial, and even afterwards the "*Namaz-e-ghaa-e-bana*" was offered from time to time for the next twenty days. (Suyuti, 261).

Sufiyan Soori the great Mystic of his time once saw the King twisting his mustache during the prayer, and said : "This is not proper. On the Day of Resurrection this prayer will be flung into your face like a dirty rug". "Speak a little gently", asked the King. But Sufiyan said : "If I should hold my hand back from such a responsibility, my urine would turn to blood". The King ordered him to be put to the gallows. But before the gallows could be prepared, the King was taken to death by a sudden thunderbolt (*Muslim Saints and Mystics*, 131).

Sufiyan also caught hold of Mansoor the second Abbaside Caliph at Mina during the *Haj* and addressed him saying : "Umar the second Caliph of the Holy Prophet (P.B.U.H.) had once spent sixteen Dinars only on *Haj* and had said : "It appears as if I have spent the entire Treasury of the State." But you have spent huge money of the Almighty God and the *Ummah* of His Prophet (P.B.U.H.)

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without sanction. I wonder how would you account for it on the Day of Judgment". Mansoor had no word to say. Later Mansoor tried to acquire the services of Sufiyan for the State, but he disappeared. (*Tarikh Mashayakh-e-Chist*, 76).

In the days of Mansoor there was also another most revered personality of the Muslim World namely Abu Muhammad Imam Ja'faral-Saddiq (Sixth Imam from the descendants of Hazrat Ali). Mansoor somehow or the other thought of putting him to death and accordingly ordered his minister to present him before him. However when *Imam Sahib* came, Mansoor could not dare to cause him any harm, rather he gave him absolute respect, and asked him whether he could do any thing for him. *Imam Sahib* said : "My only request is that next time I may not be summoned here so that my prayers and spiritual engagements may not be disturbed". (*Tazkeratul Aullia*, p. 10).

In *Tazkeratul Aulia* (pp.83—84) Khawaja Fariduddin Attar has noted that once Haroon Rashid the fifth Abbaside Ruler (170 to 193 A.H.) came with his minister Fazal to visit Khawaja Fuzail bin Ayaz and knocked the door of his house. Fuzail asked : "Who is there?". "The *Amirul Momineen*", said the minister. "What business the *Amirul Momineen* has with me ?", the Mystic again spoke from inside. The minister then said : "Either allow us to come in or we shall enter by force". Fuzail said : "I will not permit". The Ruler and the minister, however, came in but as soon as they entered the Mystic blew up the lamp. Haroon Rashid, however, touched the hands of Fuzail, and Fuzail forthwith said : "What a soft hand it is, if only it could remain safe from the fire of Hell". Haroon Rashid requested him to say something more. Fuzail said : "Your ancestor (namely Abbas) was the uncle of the Holy Prophet (P.B.U.H.), and he had requested for governorship of a

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province. The Holy Prophet (P.B.U.H.) said to him : "O my uncle I have made you the commander of your own self". Fuzail further said : "This country is your home and the public is your family, be submissive to the parents, kind to the sisters and brothers and affectionate to the children. If even one old lady happens to sleep hungry in the night, she will pluck your skirt on the Day of Resurrection and will give evidence against you." Hearing all this the King wept bitterly, and the minister said to Fuzail : "Enough, you have slain the Commander of the Faithful". "Be silent, O Hamaan", cried Fuzail : "It is you and your creatures who are destroying him, and you tell me that I have slain him". Haroon then asked Fuzail : "Have you a debt outstanding"? "Yes, a debt of obedience to God", said Fuzail. Haroon then offered a purse of one thousand Dinars to Fuzail. But Fuzail refused to accept saying : "I call you to Salvation and you cast me into temptation. This is wrong doing indeed. I tell you ; Give back what you possess to its proper owner". "What a man he is?" said Haroon. "In reality he is the King of men". Haroon further said.

It is said that once Ibn-e-Samak met with Haroon Rashid. Haroon asked for water. Ibn-e-Samak said : "if thou were forbidden from water, for how much you would purchase it". "For half the kingdom", said Haroon. "And if its emission from your body is forbidden, how much you would pay for its emission", Ibn-e-Samak asked again. "The rest of the kingdom", Haroon replied. Ibn-e-Samak said : "Verily a kingdom whose price is a drought of water and its emission, is not worth contending for", and Haroon Rashid burst into tears.

Ibn-e-Jauzi reports that once Haroon Rashid requested for admonition from Shayban. The latter said : "He who says to you that you are answerable for your people is a better counseller to you than the one who tells you that

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since you belong to the prophetic house, therefore, all your sins are forgiven". (History of Caliphs, 302).

Similarly there are other innumerable instances in the Islamic History where the Mystics and Scholars have taken serious exception to the worldly awe, pomp and show of the rulers and have point blank refused to submit to their sweet will at all costs. They gave up the worldly affairs so that in the words of Ibrahim Bin Adham, "They may pass through the gateway of death with safety of their religion". (*Tazkera-tul-Aulia*, 66). In reply to a question, Ibrahim Adham said to Mo'tasim Billah (a ruler of the Abbasides): "I have left the world as well as the Hereafter for those who want them, and as for myself I have chosen only the *Deedar-e-Illahi*" (ibid, 67). In fact the Mystics always proved to be the greatest threat to the increasing un-Islamic mode of living adopted by the Muslim Rulers.

The fundamental ideology on which the Mystics of this period (i.e. second century A.H.) laid the main emphasis was in short the "Fear of God". This in fact was the most effective weapon they used against the increasing materialistic ambitions, pomp and show of the Muslim Rulers as well as their officials in particular and the public at large in general and this weapon really proved to be most effective in saving the spiritual and moral values of Islam from destruction at the hands of the Kings and their supporters.

On the literary plane, as already pointed out, the services rendered by the Scholars namely Maalik bin Anas, Abu Hanifa, and Shafa'ee in the second century A.H. are of fundamental importance.

Due to the high-handedness of the rulers who could go even to the extent of violation of the Islamic Law in order

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to suit their ends as well as on account of vast expansion of the Muslim Rule there was need to codify the Islamic Law. This great and most important work was taken up by the first famous "*Muhaddis*" i.e. Scholar of the Traditions of the Holy Prophet (P.B.U.H.), namely Maalik bin Anas (99-179 A.H. or 715-795 A.D.), and the three other great jurists of the Islamic world namely Abu Hanifa (83-150 A.H. or 699-766 A.D.), Shafa'ee (151-204 A.H. or 767-820 A.D.), and Ahmad bin Hanbal (164-241 A.H. or 780-855 A.D.). Maalik bin Anas prepared the first and most authentic compilation of the "*Ahadees*" i.e. Traditions of the Holy Prophet (P.B.U.H.), between 130 to 140 A.H. This is known as "*Mo'ta* Imam Maalik". Similarly Abu Hanifa, Shafa'ee and Hanbal also compiled the "*Fiqah*" i.e. the Islamic Jurisprudence. It is against their names that the four famous schools of the *Sunni* Sect of Islam are named and it is their enunciations of the Law that are followed for the last over one thousand years by their respective followers in the Islamic world. The enunciation of the Islamic Law and Jurisprudence which they have done is based on the Holy Qur'an, the Traditions of the Holy Prophet (P.B.U.H.), Ijma (i.e. concurrence of opinions of the learned ones) and *Qiyas* (i.e. reasoning). Basically all the four schools of the Islamic Jurisprudence are one and the same. The differences lie only on the side issues which are not of basic importance and as such there is no dispute at all as regards the following of either by the believers in their daily life.

3. Third Century A.H. (Ninth Century A.D.)

Political Developments in the first half :

In the first half of the Third Century A.H. for the first eighteen years, Mamoon (198-218 A.H.) was the ruler. He was learned in jurisprudence, and was fond of philosophy

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and science of the ancients. He was distinguished for his prudence, determination, clemency, judgment, sagacity and awe inspiring nature, among all the Abbaside Rulers. He used to say that "Mu'awiah ruled through Amr, Abdul Maalik through Hajjaj, but I by myself".

Mamoon assumed the supreme power after the assassination of his brother Amin in 198 A.H. In 201 A.H. he excluded his brother Mu'tanim from the succession and appointed Ali Raza son of Musa Kazim as his successor. This he did on account of his attachment to the Shia Doctrines. In the year 210 A.H. Mamoon married Buran the daughter of his Prime Minister Hasan bin Sahl to which reference has already been made. In 211 A.H. Mamoon ordered that whosoever should speak well of Mu'awiah shall be outlawed, and that Ali was to be considered as the best of men after the Holy Prophet (P.B.U.H.). In 212 A.H. Mamoon made public his views that the Qur'an was a creation. Public, however, became averse to it and for the time being he kept silence. In 215 A.H. his forces captured the fortresses of Kurrah and Majidah, and in 216 A.H. a number of fortresses in the Roman territory were also taken, and the islands of Crete and Sicily were also subdued. In 218 A.H. he again took up to force the learned ones to submit to his views regarding the creation of the Quran, but in the meantime he died.

After Mamoon the rule passed on to Mo'tasim Billah (218-227 A.H.). He was brave, strong, and of high spirit, but destitute of education. He followed the course of Mamoon as regards the ideology of the creation of the Quran. He commanded the teachers to instruct the children accordingly and the people were very much disturbed. He put many of the learned ones to death and scourged Imam Ahmed bin Hanbal in 220 A.H. on his refusal to submit to this view. In 223 A.H. he massacred thousands of the

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Byzantines and dispersed their troops and ravaged their country. He died in 227 A.H. and Wasiq Billah (227-232 A.H.) became the ruler. In 228 A.H. he again took up to force the learned ones to submit to his views regarding the creation of Qur'an, but in the meantime he died.

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within a short period of six months only. Then Al-Musta'een Billah (248-251 A.H.) took over the ruler. But the Turks rebelled against him and sworn allegiance to Al-Mua'tazz Billah and there was a fight between the two which continued for several months. Ultimately Musta'een abdicated the throne, and the rule passed on to Al-Mua'tazz Billah.

Second Phase of Mysticism in Islam :

Coming to the non-political developments in the first half of the third century A.H., we have the second phase of Mysticism in Islam in which we shall go through the life and works of those Mystics and Scholars who worked against the development of materialistic intellectualism amongst the Muslims which was due to the introduction of Greek Thought and which had in fact shaken the Islamic Faith itself. In the Abbaside Period the Greek Books were translated extensively into Arabic and for this purpose a *Bait-ul-Hikmat* was established by Haroon Rashid (the fifth ruler from 170 to 193 A.H.). Then Mamoon (the seventh ruler from 198 to 218 A.H.) also took keen interest in this work and made arrangements for the import of the Aristotalion literature from Rome to Baghdad, and appointed Yakoob bin *Ishaq-al-Kindi* for the job of translation. Mamoon also arranged for open philosophical discussions on the Fundamental Articles of Faith in Islam, and thus there developed the Moa'tazilla and Asha'era Schools of thought in the Islamic world, worst of it was that Mamoon himself adopted the idea that the Qur'an was a creation and in order to universalise this view he also tried to obtain the concurrence of the learned ones even at the point of sword. Ahmed bin Hanbal (164-241 A.H.) the most renowned Scholar of Islam of that time, however, refused to endorse this view and was as a result made to suffer.

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Ahmad Bin Hambal

He was born at Baghdad in 164 A.H. After receiving initial education at home he went to Basra,Hijaz, Yemen, Syria and other important places for learning the Traditions, and soon acquired the fame of an outstanding Scholar of Hadis and Fiqah i.e. Islamic Jurisprudence and started teaching in 204 A.H. The fourth school of Sunni Fiqah is known after him.

On his refusal to endorse the view of creation of Qur'an, Mamoon ordered that Ahmad bin Hambal should be arrested and brought before him. While Hambal was on his way, Mamoon died (in 218 A.H.), but before his death Mamoon had asked his successor Mu'atasim (eighth ruler from 218 to 227 A.H.) to stick to the view of creation of Qur'an and accordingly Mu'atasim insisted upon taking the consent of Imam Hambal, and on his refusal punished him with flogging of twenty eight stripes. The Imam, however, stuck to his words and repeatedly said : "show me some thing from the Book of God or Sunnath of the Holy Prophet (P.B.U.H.) and I will accept it". While he was flogged with stripes, he was keeping the fast, but no mercy was shown to him. He remained for about twenty eight months under arrest, and suffered serious tortures bud did not agree to the view of the ruler. The result was that the view could not be generalized and after some time died its own death. The credit of saving the Islamic Faith, however, goes to the Imam, and his name is for that reason remembered in the Islamic History as "Mujaddid" i.e. Reviver of the third century A.H. It is said that when he died in 241 A.H. the entire population of the city attended his funeral and about eight lacs people offered his "Janaza" prayers.

Another work of everlasting fame and reputation as well as of fundamental importance which Imam Hambal

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performed was the compilation of one of the six most authentic compilations of Ahadis i.e. Traditions of the Holy Prophet (P.B.U.H.) know as "Musnid-e-Ahmed". The arrangement which he made in this book is not according to the subject matter of a "Hadis", but it is with reference to the name of the companion on whose final authority the "Hadis" rests.

The materialistic intellectualism also on government level received serious death blow at the hands of Imam Hambal, and it is worth nothing that after Mamoon, Mu'atsim and Waasiq (228-232 A.H.) the tenth Abbaside ruler namely Al-Mutawakkil (232-247 A.H.) himself gave up the belief in the creation of Qur'an and became an admirer of Imam Hambal.

Imam Ahmed bin Hambal, however, passed a very simple and pious life. Once Mutawakkil sent a big purse of money for the Imam, but he refused to accept saying: "I have no need of it". The money was then distributed among the deserving persons. He lived for a week in the Royal Camp as a guest of the King, but he kept fast and did not take the Royal Meals. He often used to say that "Mamoon and Mu'atasim made my life miserable by causing tortures to me, but God saved my Religion. Now in this old age my belief is again in danger on account of the Royal favours of Mutawakkil, but I hope this will also cause no harm to my Religion."

Imam Ahmed bin Hambal died in 241 A.H.

On the public level, however, intellectually, Imam Abul Hassan Ash'ari (270 A.H. to 324 A.H.) gave marvelous defeat to the Mu'atazilla in public as well as private discussions and debates based on logical reasoning. Thinking it to be a religious duty, Imam Ash'ari used to

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attend the meetings of Mu'atazilla and satisfy them on all points they could raise in support of their contentions and with force of his arguments he used to silence the opponents on every point of discussion. He is said to be the founder of "*Ilmul Kalam*" in the Islamic History.

The most fundamental and everlastingworkin this respect. However, on public level, was done by the Mystics particularly Bishr Hafi (150-227 A.H. or 767-841 A.D.), Zun Noon Misri (180-246 A.H. or 796-861 A.D.) Sari-al-Saqati (d. 253 A.H. or 867 A.D.), Bayazid Bustami (d. 261 or 264 A.H. i.e. 874 or 877 A.D.), Junaid Baghdadi(d. 298 A.H. or 910 A.D.), and Abu Bakr Shibli (d. 334 A.H. or 846 A.D.) as well as the Scholars namely Ismail al-Bukhari (194-256 A.H.), Muslim bin Al-Qashairi (204-261 A.H.), Ibn-e-Majah (209-279 A.H.), Abu Dawood (202-275 A.H.) Abu Abdullah Muhammad Tirmizi (209-279 A.H.) and Abdul Rahman al-Nisai (214-303 A.H.).

Bashr Hafi

(150-227 A.H.)

He was born near Merw in 150 A.H. and was settled at Baghdad. After conversion from a life of sin he first studied the Traditions and then adopted the life of a Mystic. He used to remain bare footed and was accordingly known as "Hafi". In am Ahmad bin Hambal respected him very much. The Abbaside ruler Mamoon was also one of his great admirers. Ahmed Bin Hambal who himself was a Scholar and Mystic of outstanding Calibre used to say : "Indeed in all the sciences I have better knowledge, but Bishr Hafi knows God better than I". Bishr died in 227 A.H.

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Zun Noon Misri

(180-246 A.H.)

He was born at Ekhmim in the upper Egypt in 180 A.H. He travelled extensively through Arabia and Syria, and studied under various teachers. He had attained a high degree in Mysticism but no one recognised him. The Egyptians denounced him as a heretic and informed the King Mutawakkil who ordered him to be brought to Baghdad under arrest and put in jail for forty days. Bishr Hafi's sister used to send bread for him but he would not take it as it was sent through the gaoler who, according to him, was a sinful man. Thereafter Mutawakkil heard him on all the charges against him, and on being satisfied regarding his piety and correctness of the belief, the King not only released him, but also became his disciple, and accorded him high honour. He died in 246 A.H. at Cairo.

Sari-al-Saqati

(d. 253 A.H.)

He was the uncle of Junaid Bughdadi and disciple of Maruf Karkhi. He was the first to preach the Mystic truth in Baghdad and as such most of the Iraqian Mmystics were his disciples.

It is said that he had a shop in the market of Baghdad and he used to offer prayers inside it. He used to take only five percent profit. One day the entire market got fire and was burnt excepting his shop which remained safe. He gave all that he possessed to the poor and took up the Mystic way.

In one of his sermons to the people, he said : "In all eighteen thousand worlds there is nothing weaker than

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man. Yet of all the species that God has created, none is so disobedient to God's Command as man. If he is good, he is so good that the angels envy his estate; if he is bad, he is so bad that the Devil himself is ashamed to associate with him. What a marvellous thing is man? So weak yet he disobeys God Who is so Mighty".

Sari al-Saqati died in 253 A.H. at the age of 98.

Ba Yazid Bustami

(d. 261 or 264 A.H.)

He was born in Bustam (in North Eastern Persia). He was a Sufi (Mystic) by birth. He is known as the founder of Ecstatic (drunken) School of *Sufism*, and is famous for the boldness of his expression of the Mystic's complete absorption into the Godhood".

He spent complete thirty years in wandering from land to land to attend to the spiritual benefactors and drive benefits from them. Junaid Baghdadi used to say that Ba Yazid has the same high rank among the Mystics as Jibrail has among the angels, and that in the knowledge about "Unity of God" the end of all Mystics is the beginning of Ba Yazid.

Ba Yazid died in 261 or 264 A.H.

Junaid Baghdadi

(d. 298 A.H.)

He was the son of a glass maker and nephew of Sari al-Saqati. He was the great exponent of the "Sober" School of Sufism (Mysticism) and advanced a theosophical doctrine which determined the whole course of orthodox Mysticism

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in Islam. His Mystic theories are contained in his teachings and letters.

From his childhood, Junaid was given to spiritual sorrow and was an earnest seeker after God. At the age of seven he accompanied Sari al-Saqati for the Pilgrimage. On return Junaid took the business of selling glasses, but after some time abandoned the shop and took up to Mystical training under Sari al-Saqati and persevered in the Mystic course for forty years. For thirty years he used to say the dawn prayer with the ablution of last night prayer.

Once the King sent his beautiful hand-maidan well dressed and decorated with jewellary to Junaid in order to deviate him from the Right Path. But when Junaid glanced at her, she immediately fell down and died. After that Junaid's fame spread all round. He then started preaching and calling men to God.

Junaid died in 298 A.H. at Baghdad.

Abu Bakr Shibli

(d. 334 A.H.)

He was born at Baghdad or Samarra. He was the son of a courtier and was himself the Governor of Demavend. After he gave up the office and took up to Mysticism under the guidance of Junaid Baghdadi, he underwent very hard tests for several yeas including begging in the streets of the province in which he was previously the governor. When he began his self-mortification, for many years he used to put salt in his eyes so that he should not sleep. When questioned on this practice, he used to say : "The Almighty God is watching me. The man who sleeps is heedless and the heedless one is veiled".

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Overpowered by Mystic ecstasy Shibli started disclosing the secrets before the people. But Junaid reproached him. One day when Shibli was repeatedly uttering the word "God", "God", a disciple asked him : "Why don't you say : There is no god but God"? Shibli sighed and said : "I am afraid that if I say "no god" my breath may be stopped before I say "but God" and I shall be utterly desolated".

On account of his eccentric behaviour he was committed to an asylum. He died in 344 A.H. at the age of 87.

All these great Mystics of Islam rendered great services in making the hearts and soul of the believers in general pure from all impurities of the material life, and by sacrificing the comforts of their own lives they presented a symbol of the simple and pious life of the Holy Prophet (P.B.U.H.) and his worthy Companions amidst the pomp and show of the rulers and their courtiers.

Compilation of the Traditions (*Ahadis*) :

Saha Sittah

Side by side, the learned scholars namely Ismail al-Bukhari (194-256 A.H.), Muslim banal-Qushairi (204-261 A.H.), Ibn-e-Majah (209-273 A.H.), Abu Daud (207-275 A.H.), Abu Issa Al-Tirmizi (209-279 A.H.) and Abdur Rehman Al-Nisai (214-303 A.H.) prepared authentic compilations of the Traditions of the Holy Prophet (P.B.U.H.) with a view to bring the Sayings of the Holy Prophet (P.B.U.H.) in all their minutest details on record before the believers in particular and the entire humanity in general in order to enable them all to seek guidance from them in all affairs of their lives in this as well as the next world.

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After going through these most authentic records the believers on one hand could very well understand that all that the rulers and their courtiers were doing in the name of Islam, or otherwise, had nothing to do with Islam and it was opposed to the lives and Sayings of the Holy Prophet (P.B.U.H.) and his worthy Companions; and on the other hand whenever any question would arise as to the Islamic nature of any thing or any dispute would arise regarding the settlement of any issue or litigation between the contending parties, resort could safely be had to the Traditions of the Holy Prophet (P.B.U.H.), because Allah the Almighty says: "If you dispute about a thing, refer it to Allah and the Messenger" (Al-Qur'an, 4 : 59).

All these outstanding Scholars of Islam took great pains and journeyed over thousands of miles in order to collect the Traditions of the Holy Prophet (P.B.U.H.), and laid down the fundamental principles to judge the authenticity of the Traditions, and thus developed an important and very vast branch of knowledge known as "*Ilm-e-Hadis*". The compilation made by Imam Bukhari known as the "*Saheeh Bukhari*" is taken to be the next to the Holy Qur'an in authenticity. Next to it is the "*Saheeh Muslim*" of Imam Muslim. Then there are the compilations of Ibn-e-Majah, Abu Daud, and Nisai, known as the "*Sunnan*" and "*Tirmizi Sharif*" of Imam Tirmizi. All these are authentic and are generally known as the "Sahah Sittah" compilations of the Traditions and are followed by the Muslims all over the world for the last over one thousand years.

It may, however, be noted that the work of the compilation of the Traditions of the Holy Prophet (P.B.U.H.) which reached its culmination in the "Sahah Sittah" had actually been started in the first century A.H. From the works of Ibn-e-Khallikan we come to know that

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the earliest works on "*Hadis*" were *Al-Qatadaya* of Hazrat Ali (d. 40 A.H.) and the book of *Ibn-e-Shihab* al-Zuhri (who is said to be the first regular compiler of *Hadis*) and Abu Bakr al-Hazm who were commissioned for this work by the Omayyad Ruler Umar bin Abdul Aziz (d. 101 A.H.).

In the second century A.H. the work of compilation of the "*Hadis*" was taken up in right earnest and no pains were spared in collecting the Traditions from different centres of learning. In this century Mamoon al-Rashid at Baghdad, Said bin Adi Obadah and Rabia bin Sabih at Basra, Ibn-e-Jarih at Baghdad, Abdul Maalik bin Juraiji at Makkah, Sufiyan bin Suri at Kufa, Waleed bin Muslim at Syria, Jarir bin Abdul Hameed at Rhazes, Abdullah bin Mubarrak at Khurasan, Hashim bin Bashir at Fostat, Abu Bakr bin Abi Shaybah at Kufa, and Sufiyan bin Uyaina at Madinah were the famous scholars of "*Hadis*", and their books were far exhaustive than the earlier ones. Then came the "*Al-Mauta*" of Imam Maalik (d. 147 A.H.) the first regular work containing the Traditions very well arranged.

The third century A.H. proved to be the golden age as regards the compilation of "*Hadis*" because in this century the "Sahah Sittah" were compiled which till today are the most authentic as well as exhaustive books on Traditions. (see "*Al-Hadis*" by Fazlul Karim, Volume I, pp.34-46).

The materialistic intellectualism which had developed in the days of Mamoon had in fact shaken the Islamic Faith, and everything including the Existence of God, Prophethood, Qur'an, Day of Judgment and other Fundamental Articles of Faith, had become the subject matter of discussion between the Mu'atazillah and Asha'ira, and much was said on either side with the result that the common mind got puzzled. In order to cut down the net work of mere sophisticated discussions and

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reasonings that was woven by the "*Mutakal-le-min*" i.e. the rationalist thinkers, the Mystics came in the field with the sharp edge of the spear of the "Love of God", and within a short period of time successfully brought the Muslim Community out of the network of doubts and skepticism and re-established the Faith in Allah the Almighty and His Worthy Prophet (P.B.U.H.) on basis of "Love".

It may be noted that in the first phase of Mysticism (in the second century A.H.) the Mystics came forward with the theory of the "Fear of God" and absolute "Contentment" against the increasing influence of Monarchy and Kingship, while in the second phase (in the first half of third century A.H.) they stood up for the "Love of God" against the materialistic intellectualism. It was out of the "Love of God" that Bishr Hafi barefooted himself saying : "Allah has declared that : I have made the earth a carpet for you, therefore, it is not possible for me to tread on the carpet of Allah". Ba Yazid Bustami laid particular emphasis on the "Love of God" and always kept himself busy in the Rememberance of God. Sari-al-Saqati presented the ideology of "*Wahdat-ul-Wujood*", i.e. Unity of Existence, Zun Noon Misri gave attention to "*Haal-o-Muqaam*". Thus the attention of the believers in general was diverted from mere intellectualism to the engagment of the heart and soul in the "Love of God", and thus the Islamic Faith was effectively saved from destruction at the hands of materialistic intellectualists.

Political Developments in the Second Half of 3rd Century

In the Second half of the third century A.H. the rulers were Mo'ataz Billah (252-255 A.H.), Mohtadi (255-256 A.H.), Mo'tamad Alallah (256-279 A.H.) Mo'tazid Billah

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(279-289 A.H.), Muktafi Billah (289-295 A.H.) and Muqtadar Billah (295-320 A.H.).

Mo'ataz Billah became the King in 252 A.H. at the age of nineteen only. He was the first ruler to start the fashion of appearing on the horseback with ornaments of gold. He deposed his brother Muayyad from succession, scourged him and put him in prison where he died. Mo'ataz, however, was helpless in the hands of Turks. They first asked him for their pay, which not being paid, they dragged him by the foot, bet him with clubs, made him stand in the sun and smote him on the face and forced him to abdicate and accordingly he abdicated. Thereafter he died in 255 A.H. Then Mohtadi Billah became the King. He was pious, just and firm in carrying out the Commands of God. The Turkish Chiefs, however, rebelled against him also, and he was put to death in 256 A.H. Then the rule passed on to Mo'tamad Alallah. After taking over as King, Mo'tamad appointed his brother Muwaffak Billah as ruler over the East and nominated his son Jaa'far to the succession and gave him the government of Egypt and the West, and himself gave up to pastime and sexual pleasure, and neglected the care of his subjects. The people became averse to him and preferred his brother Muwaffak Biliah. From 256 to 270 A.H. there were hostilities with the Zanj (African Slaves) who under the leadership of Ali bin Muhammad entered Basrah and its dependencies and caused destruction. Besides this there were also plague, convulsions and earthquakes in which thousands of people lost their lives. In 260 A.H. the Byzentives captured town of Luluah and in 266 A.H. they entered Diyarbakr and ravaged it, and inhabitants of Mesopotamia and of Mosul fled. In 267 A.H. Hijabi declared himself to be the ruler of Khurasan, Kirman, Sijistan, and even Iraq, and struck the coinage in his own name. His own slaves, however, put him to death. In 269 A.H. Mo'tamad conceived strong

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suspicion against Muwaffak Billah wanted to get rid of him, but in the meantime Muwaffak succeeded in getting him confined and putting restraint upon him. Thus Mo'tamad ceased to have real authority in the administration. In 279 A.H. the power of Mo'tamad declined through the usurpation of Abul Abbas the son of Muwaffak. Mo'tamad set aside the succession of his son Mufawwaz and took covenant for Abul Abbas and surnamed him as Mo'tazid. Thereafter he died in the same year. Then Mo'tazid took over the rule. He was the fiercest of all the Abbaside Kings and was little prone to mercy. Once being angry he ordered one of his generals to be buried alive. He however administered the government admirably and his reign was full of peace and prosperity. He diminished the taxes and diffused justice and freed his subjects from oppression. He was known as second Saffah. He forbade sale of philosophical books. In 286 A.H. Abu Said al-Karmati appeared in Bahrayn and in the battle the troops of Mo'tazid were defeated on several occasions. Ibn-e-Hamdun, the boon companion says that Mo'tazid spent sixty thousand Dinars on the construction of Al-Buhayrah whither he used to retire with his slave girls including his favourite Durayrah. In 289 A.H. Mo'tazid died, and Muktafi Billah became the ruler. He destroyed underground prisons established by his father and turned them into mosques. He also restored the gardens and shops which his father had taken for his palaces to their respective owners. The people therefore liked him. In 289 A.H. Yahya bin Zakaruyah the Carmathian arose against Muktafi but he was killed in 290 A.H. Then his brother Al-Hussain, his cousin Issa bin Mahruyah arose and over ran, destroyed and ravaged Syria, but they were also killed in 291 A.H. Muktafi died in 295 A.H. During his death illness as Suli says, Muktafi said : "I grieve not but for seven hundred thousand Dinars which I spent from the funds of the Muslims on buildings which I did not need and which I

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could have done without, and verily I ask pardon of this from God". In 295 A.H. Muktadir Billah became the ruler and remained as ruler till 320 A.H. We will, therefore, go through his account under the fourth century A.H.

None of these rulers, however, interfered in the basic and fundamental teachings of Islam. Perhaps after the unfortunate incident of Imam Ahmed bin Hanbal they could not dare to come in direct conflict with the Scholars and Mystics of Islam, partly on account of their overwhelming influence over the Muslim Community as a whole, and partly due to the fact that "*Fiqah*" by that time had already been codified and Traditions of the Holy Prophet (P.B.U.H.) compiled, and as such there was left practically no scope for disputes and discussions on any vital issue. Another reason appears to be that the first four of these rulers had very little time to rule, and the other four remained mostly busy in their lives of enjoyment and in conspiracies to upset one another.

4. Fourth Century A.H. (Tenth Century A.D.)

In the fourth century A.H. the political conditions in the Islamic world got worse. For the first twenty years the rule of Muqatadar Billah continued. Thereafter the rulers were Qahir Billah (320-322 A.H.). Raazi Billah (322-329 A.H.), Muttaqi Lillah (329-333 A.H.), Mustakfi Billah (333-334 A.H.), Mutee Billah (334-364 A.H.), Al-Taa-e Lillah (364-381 A.H.) and Qadir Billah (381-422 A.H.).

Political Developments

Muqtadar Billah took over the rule in 295 A.H. At that time he was thirteen years of age only. The minister Abbas bin Hussain wanted to depose him, but Muqtadar bettered his condition by spending lavishly upon him. In 296 A.H.

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the conspirators attacked him when he was playing with a ball. He fled and locked the doors. The minister and other persons present were however killed. The conspirators declared Abdullah son of Al-Mo'ataz to be the King, but soon thereafter the supporters of Muqtadar attacked and dispursed the conspirators, and Abdullah with his minister fled and there was rapine and slaughter in Baghdad. Abdullah was arrested and put in prison where he died. Thus the rule of Muqtadar was established, but on account of his inexperience, he entrusted the administration to the care of his minister and devoted himself to amusement and frivolity and dissipated the public funds. In Africa Mehdi the Fatimite got the power and became master of Alexandria and Fayyum,and thus Africa was completely gone from the sway of the Abbasides.

In 302 A.H. Muqtadar spent six hundred thousand Dinars on the circumcision of his five sons.

In 306 A.H. the supreme authority fell into the hands of the King's "*Haram*" and his mother governed like a Queen Regent. In 308 A.H. prices rose exceedingly high and people starved. There was fighting between the people and the troops. The people set fire to the prison, stoned the minister and affairs went in disorder.

In 309 A.H. Hussain son of Mansoor al-Hallaj the famous Mystic of Islam was put to death for claiming for himself the Divine Power.

In 312 A.H. Farghanah was captured by the ruler of Khurasan. In 314 A.H. the Byzantines captured Malatiyah, and in 315 A.H. they entered Damietta and made the people prisoners. In the same year the Daylamites appeared in Ray and slaughtered the people. In 316 A.H. the Carmathians attacked the Muslims, convulsed the Caliphate and rovted

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the royal troops, interrupted the pilgrims to Makkah and people quieted from Makkah. The Byzentives attacked Khalat in Amenia, tore down the pulpit from the principal mosque and set up the cross in its place. In 317 A.H. Munis al-Khadim known as Al-Muzaffar rebelled and with him the troops and the nobles advanced against the palace. Al-Muqtadir's attendants fled away and he along with his mother was brought out, his abdication was testified and Muhammad the son of Al-Muatazid surnamed as Qahir Billah was declared as the ruler. But the next day Al-Muqtadir was again restored by the troops. In the same year the Carmathians attacked and slew the pilgrims at Makkah, broke the Black Stone, dug it out and took it away. It remained with them for twenty years. In 319 A.H. the Carmathians fell upon Kufa, and the Daylamites entered Dinawar and made great slaughter. In 320 A.H. Munis with the help of Berber marched against Muqtadir and in the battle Muqtadir was slain, his head was cut off and placed upon a spear, and his body was unstripped and remained nacked until covered by grass.

It is said that Muqtadir was addicted to sensuality and drinking. His women had entire influence over him and he spent lavishly on them. He had in his palace eleven thousand eunuch boys besides slaves, Greeks and Negroes.

In 320 A.H. Qahir Billah became the ruler. First of all he despoiled the family of Muqtadir and scourged his mother till she died. In 321 A.H. Munis and others conspired against Qahir in favour of the son of Muktafi, but he put them to death, burnt their houses and immured the son of Muktafi between two walls. He then prohibited female musicians and wine and arrested the singers, and broke all instruments of idle diversion, but he himself did not desist from listening to music. In 322 A.H. the Daylamites grew in power and their leader Ali Bin Buwayh

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occupied Fars and Khurasan. In the same year Qahir was deposed and allegiance was sworn to Raazi Billah. It is said that the cause of his deposition was the depravity of his nature and shedding of blood. As Suli says he was violent, blood thirsty, volatile, inconstant and addicted to intemperance.

Raazi Billah ruled the State from 322 to 329 A.H. In 324 A.H. the governor of Wasit namely Muhammad bin Ra'ik assumed supreme predominance over the State and Raazi was reduced to the status of a King by name only. In 325 A.H. affairs of the State fell in great confusion and chaos, and the provinces fell out of the State and Raazi's rule remained only in Baghdad and Sawad. Thus the entire Islamic State fell into the hands of three i.e. Raazi (the Abbaside) at Baghdad, Abdur Rahman (the Omayyad) at Spain and Mehdi (the Fatimite) at Cyrene. In 326 A.H. Bakham (a Turk) prevailed over Ibn-e-Ra'ik and Raazi raised him to the dignity of "*Ameerul Umara*" and invested him with the government of Baghdad and Khurasan. In 329 A.H. Raazi fell ill and died and Muttaqi Lillah became the ruler.

Muttaqi Lillah used to fast and pray much and never drank wine. But he had nothing of authority except the name. The administration was in the hands of Ibn-e-Abdullah Ahmed bin Ali el-Kufi the Secretary of Bakham. In the same year Bakham was slain and Kurtakin the Daylamite became the "*Amirul Umara*". Subsequently Kurtakin was routed by Ibn-e-Ra'ik. In 330 A.H. there was scarcity in Baghdad so that a "*Kur*" of wheat was sold for 316 Dinars, and the distress was so severe that the people fed on corpses. In the same year Abul Hussain Ali Ibn-e-Muhammad al-Baridi revolted and in the battle Muttaqi and Ibn-e-Ra'ik got the defeat and fled away to Musal, and Baghdad and the Royal Palace were sacked. At Takrit Ibn-

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e-Ra'ik was killed, and Muttaqi appointed Abul Hasan Ali bin Abdullah bin Hamadan as "*Ameerul Umara*" and surnamed him as "Nasir-ud-Daulah." He also honoured his brother Hassan and surnamed him as "Saifud Daulah." Muttaqi then returned to Baghdad and Baridi fled to Wasit. Baridi marched against Muttaqi again and in the fierce battle at Madain got the defeat. In 331 A.H. the Byzantines raided Arzan, Mayyfarikin and Nisibin and slaughtered the people. Then there were fights with Tuzan in which Muttaqi received set backs till there was reconciliation between the two. But later Tuzan betrayed and seized Muttaqi between Anbar and Hit, and blinded him with a hot iron and then took him to Baghdad, and swore allegiance to his son Abdullah surnamed as Mustakfi Billah and Muttaqi also swore allegiance to him and abdicated the throne in 333 A.H.

Mustakfi remained in power for sixteen months only. In his days Ibn-e-Buwayh the Daylamite entered Baghdad and Mustakfi honoured him with the title of "Mo'iz-zud Daulah". The latter, however, waxed in power, kept Mustakfi under ward and fixed for him five thousand Dirhams per day as maintenance. In 334 A.H. Ibn-e-Buwayh began to suspect Mustakfi. One day he visited Mustakfi and two of his men pulled down Mustakfi from the throne and dragged him on the ground. Then they took him on foot to the residence of Ibn-e-Buwyah and he was deposed and his eyes seared. Then they swore allegiance to his cousin Al-Fazal and Mustakfi also abdicated in his favour. Mustakfi was then put in jail where he lived till death.

Al-Fazal surnamed as Al-Mutee Billah took over the rule in 334 A.H. but the power actually remained in the hands of Ibn-e-Buwayh (Moiz-zud-Daulah) who fixed maintenance of one hundred Dinars per day for Mutee. In

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this year scarcity in Baghdad became excessive, people fed on corpses and many children were found roasted for food. A "Kur" of flour was sold for 20000 Dirhams. In 335 A.H. Ibn-e-Buwayh released Mutee from close ward and lodged him in the palace. In 339 A.H. the Black Stone was restored to its place and a silver band was tied to it to secure it. In 341 A.H., the Ruler of the West namely Mansur al-Ubaidi died. In the same year the Byzantines captured the Island of Crete from the Muslims, and the Ruler of Spain "Nasir le-Dinillah" also died. In 352 A.H. for the first time public lamentation on the incident of Karbala was made under the orders of Ibn-e-Buwayh in Baghdad. In 356 A.H. Ibn-e-Buwayh died, and his son Bakhtyar succeeded him and he was surnamed as "Iz-zud-Daulah" by Mutee. In 357 A.H. the Carmathians seized Damascus and no body could go for pilgrimage. In 362 A.H. Bakhtyar demanded money from Mutee and he said : "Nothing of sovereignty has left now to me but only the '*Khutbah*' is in my name and if you want I may abdicate it also". In 363 A.H. Mutee Billah was struck with paralysis and therefore he abdicated the throne in favour of his son Al-Taii Lillah.

Al-Taii Lillah became the ruler in 363 A.H. He invested Subaktagin with the office of "Sultan". Shortly thereafter disputes arose between Subaktagin and Iz-zud-Daulah. In 364 A.H. Az-zuz-Daulah marched on Baghdad to help Iz-zud-Daulah, but the latter retired from public life and Az-zud-Daulah proclaimed the supreme authority. In 365 A.H. Ruk-nud-Daulah retired in favour of his sons and conferred the government of Fars and Kirman on Az-zud-Daula, that of Bay and Isphahan on Muayyid-ud-Daulah, and that of Hamadan and Dinawar on Fakhrud Daulah. In 366 A.H. Mustansir Billah the King of Spain died. In 367 A.H. there was battle between Iz-zud-Daulah and Az-zud-Daulah in which the latter was victorious and the former was put to death. Az-zud-Daulah thereafter was invested

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with supreme authority of Sultanate by Al-Taii. In 372 A.H. Az-zud-Daulah died and his son Samsh-ud-Daulah was appointed as Sultan, but he was killed in a battle by his brother Sharf-ud-Daulah in 376 A.H. and the King appointed Sharf-ud-Daulah as the Sultan, but he died in 379 A.H. and his brother Abu Nasr was appointed as Sultan and surnamed as Baha-ud-Daulah wa-zia-ul-Millat, who in 381 A.H. arrested Al-Taii and forced him to abdicate the throne in favour of his brother Al-Qadir Billah.

Al-Qadir Billah ruled the Islamic State from 381 to 422 A.H. He was distinguished for his rectitude, nobility of character, through learning and generosity. He and Baha-ud-Daulah pledged their faith to each other. In the same year Abul Futuh claimed sovereignty at Makkah, but soon his authority declined. In 386 A.H. the ruler of Egypt Al-Aziz died. In 398 A.H. there was open rupture between Shias and Sunnis in Baghdad. Al-Hakim demolished the Church of Resurrection of Jerusalem and ordered for destruction of all churches in Egypt. The Christians were commanded to place crosses round their necks, and the Jews to carry logs of wood on their necks and wear black turbans. In 402 A.H. he forbade the sale of dates and in 404 A.H. prohibited the women from coming out on the roads. He was slain in 411 A.H. In 422 A.H. Al-Qadir Billah died.

From this short account of the lives and works of the Abbaside Rulers it is clear that in the fourth century A.H. there was total anarchy and disturbances. The rulers, however, did not come in direct conflict with the Mystics and the Scholars of Islam. The only incident of great importance that occurred in 309 A.H. was that of the public execution of the famous Mystic Husain bin Mansur al-Hallaj which occurred in the days of Muqtadir Billah (295-320 A.H.).

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Religious and Spiritual Developments :

Mansur Al-Hallaj

(244-309 A.H. or 858-913 A.D.)

Mansur-Al-Hallaj was born in 244 A.H. (858 A.D.) near Al-Baiza (in the province of Fars). He travelled very widely i.e. first from Baiza to Tostar, then to Baghdad, Basrah, Makkah, Khuzistan, Khurasan, Transoxiana, Sistan, India, China, and Turkistan. Finally he settled at Baghdad. He remained first in the company of Amr bin Usman at Basrah, and then Junaid at Baghdad. Junaid had prescribed for him silence and solitude. On return from Makkah Hallaj again attended on Junaid and put a number of questions to him to which Junaid gave no reply but simply said : "Time will soon come when you will incarnadine a piece of wood." "On that day", Hallaj said, "You will be wearing the garb of the formalists".

Hallaj in his extreme Mystical ecstasy started saying : "I am the Truth", and the Scholars took objection to it and they including Junaid gave the unanimous verdict that "Hallaj should be put to death". Accordingly the King Muqtadar Billah ordered his execution. While he was being executed and stoned, Abu Bakr Shibli another great Mystic of that time came and asked him "What is *Sufism* ?". "The least of it is that you are seeing", replied Hallaj. "And what is the loftier of it?", again asked Shibli, and Hallaj said : "You cannot reach it". Then people started throwing stones upon Hallaj, and Shibli cast a clod only. Hallaj sighed. "You did not sigh on the stones", asked Shibli, "why did you sigh on a mere clod". Hallaj said, "Because people do not know me but you know me fully well". Then firstly the hands, then the legs, and then the ears, nose and tongue were cut off, and eyes plucked out, and ultimately he was beheaded. On cutting off of his hands, he rubbed the blood

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in his arms and face and said : "when one prays two '*Rak'ats*' in love, the ablution is not perfect unless performed with blood". It is said that from each of his limb, the voice came : "I am the Truth". Then his limbs were burnt and the ashes thrown in River Tigris and from the ashes also the voice came : "I am the Truth". Ultimately his ashes was buried. The execution took place on 29th *Zil Qa'da*, 309 A.H. (28 th March, 913 A.D.).

Third Phase of Mysticism in Islam :

As regards the social and moral conditions of the society at large, with the development and codification of the law, people also found out the ways and means to "avoid the Law". This was fundamentally due to the weaknesses of one's own faith as well as desire to have more and more of the worldly assets, and sensual pleasure on the pattern of the newly conquered non-Muslim Communities. This again proved to be a threat to the Islamic way of living and this time the threat came from the public. But again at this juncture there came forward a number of renowned Scholars and Mystics to save the Islamic Faith from destruction, namely Abu Saeed Abul Arabi (d. 314 A.H. or 952 A.D.), Abu Muhammad Al-Khuldi (d. 348 A.H. or 959 A.D.), Abu Nasr Al-Siraj (d. 377 A.H. or 988 A.D.), Abu Talib Makki (d. 385 A.H. or 996 A.D.) Abu Bakr, (d. 389 A.H. or 1000 A.D.) and Abdur Rahman Al-Salmi (d. 410 A.H. or 1021 A.D.). All these great Mystics of Islam did their best through writings, speeches as well as practical means to develop the true Islamic Spirit through purification of the heart and soul so that on one hand the tendency of avoiding the Law could be finished up and on the other hand all actions according to the Law could be with all truth and sincerity. They laid great emphasis on the building of "good moral character". The fundamental difference that lies between the act of an

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ordinary believer and that of a Mystic, as also pointed out by Allama Shibli No'mani, is that : "While the former does a good deed with the fear of Hell or desire of Paradise, the latter does it because on account of his total engagement in the service of God. It does not remain in his powers not to do it." (*Sher-ul-Ajam*, Vol.V, 2 nd set, p.141).

In order to develop the true spirit of Faith and Action amongst the believers, Abu Saeed Ibn-e-Arabi wrote his famous book "*Tabqaat*" in which he presented in detail the life and teachings of the former great Mystics of Islam. On similar lines Abu Muhammad Al-Khuldi also wrote his book "*Hikayat-ul-Aulia*". Another important book of this series known as "*Tabqat-us-Sufi'een*" was written by Abu Abdur Rehman Al-Salmi.

Abu Talib Makki and Abu Bakr adopted a different way to achieve the same purpose. In their writings they laid emphasis on proving that Islamic Mysticism is based on the Islamic *Shariah*. In "*Quwat-ul-Quloob*" Abu Talib Makki attempted to show that Mysticism in Islam owes its origin to the Qur'an and *Sunnah*. He laid emphasis on the true spirit of "Salaat" i.e. prayer rather than its mere physical performance. Similarly Abu Bakr in his book "*Kitab-ut-Ta'aruf-Le-Mazhab-e-Ehal-e-Tasawwuf*" discussed each and every fundamental principle of Islam and showed that the same is the faith and action of the Mystic in Islam. The most important book written in this era, however, was "*Kitab-ul-Lam'aa*" which was written by Abu Nasr Al-Siraj. In this book the basic ideology and procedure of "*Tasawwuf*" i.e. Mysticism were dealt with precision, and special emphasis was laid on the motive (intention) and its betterment.

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Different Schools of Mysticism :

By the end of fourth century A.H. there developed many Schools of Mysticism. In "*Kashf-ul-Mahjoob*" (p. 139) Syed Abul Hassan Ali Hajveri (373-465 A.H. or 980-1072 A.D.) generally known as Data Ganj Bukhsh has named several such schools out of which the two namely Halooli and Hallaji were, according to him, "Mardood" i.e. the rejected ones. The other schools were (1) *Taifuriah* seeking its origin to Ba Yazid Taifur Bustami (d. 261 or 264 A.H.), (2) *Qassariah* seeking its origin to Hamdoon Qassar, (3) *Nooriah* seeking its origin to Abul Hassan bin Noori (d, 295 A.H. or 908 A.D.), (4) *Muhasibiah* seeking its origin to Haris bin Asad Muhasibi (165-243 A.H. or 781-875 A.D.) (5) *Tastariah* seeking its origin to Sahal bin Abdullah Tastari (200-285 A.H. or 815-896 A.D.), (6) *Haakimiah* seeking its origin to Abu Abdullah Muhammad bin Ali Hussain al-Hakim at Tirmizi (209-273 A.H.), (7) *Kharaziah* seeking its origin to Abu Saeed Kharazi (d. 279 or 286 A.H.), (8) Khafifiah seeking its origin to Abu Abdullah Muhammad bin Khafif (d. 371 A.H. or 982 A.D.), and (9) *Sayariah* seeking its origin to Abul Abbas Sayarvi.

5. Fifth Century A.H. (Eleventh Century A.D.)

Political Developments :

For the first twenty two years of the fifth century A.H. the rule of Qadir Billah continued. Thereafter the rulers were Al-Qaim-be-Amrillah (422-467 A.H.), Al-Muqtadi-be-Amrillah (467-487 A.H.) and Al-Mustazhar Billah (487-512 A.H.)

After the death of Qadir Billah in 422 A.H. his son Al-Qaim-be-Amrillah became the ruler. He was pious, devout,

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learned, charitable, patient and just. In 428 A.H. the ruler of Egypt Al-Zahir died and his son Mustansir became the ruler at the age of seven and ruled for more than sixty years. In 450 A.H. at Baghdad a Turk Arslan al-Basasiri became powerful and put Al-Qaim in confinement. Then Chief of the Ghuzz namely Toghrul Beg fought with Basasiri, defeated and slew him, and Al-Qaim returned to the palace with great pomp and show, and thereafter gave himself up to fasting and prayer. In 451 A.H. there was peace after long hostilities between the Sultans of Ghazni and Khurasan. In 459 A.H. the famous "*Nizamiah Madressah*" was established. In 463 A.H. there was a fierce battle between the Muslims and the Byzantines in which the Muslims got the victory under the command of Alp Arslan. In 465 A.H. Alp Arslan was slain and his son Malik Shah became the Sultan with the title of Jalal-ud-Daulah. He also appointed Nizamul Mulk as the Prime Minister. In 467 A.H. Al-Qaim died and Al-Muqtadi-be-Amrillah succeeded to the throne.

Al-Muqtadi proscribed female singers and evildoers in Baghdad. He ordered that no one should enter the baths without drawers. He was pious, virtuous and noble. In 476 A.H. prices fell in all the provinces and scarcity ended. In 477 A.H. Antioch was conquered by Sulaiman bin Qaltamish Saljuki. In 479 A.H. Yusuf bin Tashfin was recognised as Sultan of Ceuta and Morocco. In 484 A.H. the Franks conquered Sicily which was under the Muslim Rule since 200 A.H. In 485 A.H. Sultan Malik Shah came to Baghdad and asked Al-Muqtadi to quit Baghdad. The latter asked for time but it was refused. Meanwhile, however, Malik Shah died and his son Mahmood was recognised as Sultan by Al-Muqtadi. Then another son of Malik Shah Burkyaruk was also made a Sultan in 487 A.H. Thereafter Al-Muqtadi also died.

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Then Al-Mustazhar Billah took over the rule in 487 A.H. at the age of 16 only. He was gentle, generous, zealous and skilful. But his reign was not free from troubles and frequent wars. In the same year Mustansir died in Egypt and his son Musta'ali Ahmed became the ruler there, and the Byzantines captured Valencia. In 488 A.H. Ahmed Khan ruler of Samarqand was slain and his cousin Masud became the ruler there. In 490 A.H. Sultan Arsalan Arghun was slain and the country was taken by Sultan Barkyaruk. The Franks captured Nice in Syria, and in 492 A.H. they took Jerusalem and slaughtered large number of people. They collected the Jews in a church and burnt it over their heads. Muhammad the son of Malik Shah vanquished Barkyaruk and Al-Mustazhar recognised him as the Sultan. In 494 A.H. the "Batinis" increased in Iraq and assassinated many people. The Franks captured Saruj, Hayfa, Ursuf and Cesarea. In 495 A.H. Egyptian ruler Musta'ali died and his five years' old son Mansur succeed him. In 497 A.H. after much hostilities in which properties were plundered and blood spilt, the two brother Sultans i.e. Muhammad and Barkyaruk made peace with each other. In 498 A.H. Barkyaruk died and his son Jalal-ud-Daulah Malik Shah succeeded him. In 503 A.H. the Franks took Tripoli and in 504 A.H. trouble for the Muslims increased very much in Syria at the hands of the Franks. In 507 A.H. Maudud the governor of Mosal advanced against the Frankish King of Jerusalem, but meanwhile while in prayers he was slain. In 511 A.H. Sultan Muhammad died and his son Mahmood was given the title of Sultan. In 512 A.H. Al-Mustazhar Billah also died.

In the fifth century also the political conditions remained disturbed. The Abbaside rulers remained the rulers in name only and the actual rule continued to be in the hands of the Sultans.

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Fourth Phase of Mysticism in Islam :

On the religious and moral side also we find that Mysticism became the subject matter of dispute. From every corner questions were raised whether Mysticism was at all permissible according to the teachings of the Holy Qur'an and *Sunnah*. In this century, therefore, we come across those Mystic Scholars who mostly worked for meeting the objections and answering the questions raised regarding the Mystic way of life. Side by side they also endeavoured to show that Mysticism is based on the Islamic *Shariah* and there is nothing contrary to it. The most famous Mystics of this century who wrote books in this respect were Abu Naim Asbahani (d. 497 A.H. or 1108 A.D.), Abul Qassim Qashairi (d. 465 A.H. or 1072 A.D.), Ali Hajveri (d. 465 A.H. or 1072 A.D.), Abdullah Ansari (d. 481 A.H. or 1088 A.D.), and Abu Saeed Abil Khair (d.438 A.H. or 1049 A.D.). The books written by Qashairi known as "*Risala-e-Qashairia*" and by Ali Hajveri known as "*Kashful Mahjoob*" are very prominent in the field of Mysticism. These books played important role in meeting the objections raised against Mysticism and making it popular among the people.

Shaikh Abul QassimQashairi

(d. 465 A.H. or 1072 A.D.)

Shaikh Abul Qassim Qashairi was one of the most famous Mystic Scholar of his time. He was well versed in theology and religious learning. His book "*Risala-e-Qashairia*" acquired great popularity among the Mystics and the learned ones, and several commentaries on it were written. In this book all objections raised against Mysticism were very ably refuted and it was successfully proved that Mysticism in Islam is not opposed to the Islamic "*Shariah*".

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This book opened the way for further development of the Mystic way of life according to the teachings of Islam.

Shaikh Ali Hajveri

(373-465 A.H. or 980-1072 A.H.)

Shaikh Ali Hajveri, known as Data Ganj Bukhsh of Lahore, was born at Ghazni. After receiving preliminary education at home he travelled through several countries including Iran, Iraq, Syria, Turki, Azarbyjan, Khurasan, Tabristan, Kirman, Hijaz, and India, and received spiritual training from famous Mystics and Scholars. It is said that he advised Sultan Mahmood Ghazni to attack India and accordingly Mahmood captured the famous temple of Somnath of India, and included Punjab in the Kingdom of Ghazna. After the death of Mahmood in 421 A.H. his son Masud also attacked India and captured Soni Pat and Hansi in 430 A.H. Thereafter Ali Hajveri came and settled at Lahore. Before him Shaikh Ismail Lahori, Shah Hussain Zarjani, Syed Yaqub Zanjani and Shaikh Hisamuddin had already come and served the cause of Islam at Lahore.

Shaikh Ali Hajveri constructed a mosque and *Madressah* at Lahore and started his mission of propagating Islam through the teaching of Qur'an, *Hadis*, *Fiqah* and Mystic way of life.. Within a short period of time his institution became the Centre of Islamic learning, and people from distant places gathered round him to learn the teachings of Islam. Ali Hajveri died at Lahore in 465 A.H. or 1072 A.D. and till today his shrine at Lahore is serving as the Centre of Mysticism and millions of people come to see it throughout the year.

Another work of everlasting influence and importance which Shaikh Ali Hajveri has left is his Mystical book

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"*Kashful Mahjoob*" in which he has presented a very high standard of Islamic Mysticism. In his days due to illiterate and untrained Mystics, Mysticism had become a subject matter of dispute. Ali Hajveri in his book distinguished between the real Mystics and the Mystics in name only. He pleaded that real Mysticism is establishment of union with Allah the Almighty through complete love and obedience of the Holy Prophet (P.B.U.H.). In this book he has proved himself to be an outstanding research Scholar in the field of Mysticism. This was in fact the first book written on Mysticism in the subcontinent. This book played prominent role in making Mysticism popular among the public.

Imam Ghazali

(450-505 A.H.)

In the second half of the fifth century A.H. we also have one of the most brilliant personalities rather the the revivers of Islam, namely Imam Ghazali (450-505 A.H.). His name was Muhammad son of Muhammad. He was born in district Tahiran. After receiving preliminary education at home he joined the institution of *Imamul Haramain* at Naishapur, and soon became his assistant. When at the age of 20 he left Naishapur he was one of the most learned men of his time. Then in 484 A.H. he was appointed as Head of the most famous institution of that time namely *Madressah-e-Nizamiah* at Baghdad where he started his teaching career, and soon became famous for his extraordinary knowledge, intelligence and religious speeches. In 485 A.H. the Abbaside Ruler Muqdati-le-Amrillah (467-487 A.H.) deputed him as his envoy to the wife ruler of Malik Shah Saljooki. The Abbaside Ruler Mustazhar Billah (487-512 A.H.) also respected him very much and at his request Imam Ghazali wrote a book against the "Bataniah" and named it as "*Mustazhari*".

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After reaching the climax of his fame, respect and reputation as an outstanding Scholar of Islam, in the year 488 A.H. he left the world in search of the "Mystical Reality" and spent complete eleven years in this field. When in the year 499 A.H. he again came in the public, he was perfect in learning as well as Mystical insight. He again took up the job of teaching in the *Madressah-e-Nizamiah* at Baghdad.

In order to appreciate the contribution of Imam Ghazali for the cause of Islam it is necessary first to have a glance over the circumstances that prevailed over there at that time.

In the first quarter of the fourth century A.H., as we have already said, Imam Ash'ari gave a death blow to the "Mo'tazillah" and after him also Abul Mansoor Ma'taridi (d. 332 A.H.) successfully endeavoured to finish up the influence of "Mo'tazillah" from the Muslim society and popularise the true Islamic Faith and Spirit among the Muslim Community at large, with the result that soon there appeared on the scene some more Scholars particularly Qazi Abu Bakr Baaqlaani (d. 403 A.H.), Shaikh Abu Ishaq Asfara'ini (d. 418 A.H.), Allama Abu Ishaq Shirazi (d. 476 A.H.) and *Imamul Haramain* Abul Ma'aali Abdul Malik-Al-Jawaini (d. 468 A.H.) who commanded great respect from the public at large as well as acquired great influence over the State and its officials. *Imamul Haramain* was the Head of *Madressah-e-Nizamiah* as well as Incharge of the Auqaf Department of the State. According to Ibn-e-Khilqan for 30 years there was no equivalent to him in learning and knowledge (Vol.I, p. 408). Once Malik Shah Saljooki (the ruler) announced the appearance of the Moon of *Shawwal*. *Imamul Haramain* differed and declared that people should observe the fast on the next day. When Malik Shah called for his explanation, he said : "We are bound to obey your

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command as regards the administration of the State, but so far the matters relating to *Shariah* are concerned, they depend upon the "*Fatawas*" of the learned ones. Therefore, you must consult before issuing any order". The ruler conceded and announced that his earlier announcement was incorrect.

With the passage of time, however, the philosophical reasoning prevailed over the methods of Qur'anic reasoning, and pure philosophical discussions developed, for which the foundation was already laid in the days of Mamoon. The extensive translation of the Greek Books particularly those relating to the Metaphysical problems adversely affected the mind of the common man, and even the learned ones were badly influenced. Among those who were extremely fond of the Greek Philosophy there were also the famous Muslim Scholars Yaqub Kindi (d. 258 A.H.), Abun Nasr Farabi (d. 329 A.H.) and Shaikhy Bu Ali Seena (d. 428 A.H.). It was due to them that Aristotle got prominence as an intellectual in the eyes of the Muslim Scholars also.

Imam Ash'ari and his followers rendered valuable services in removing the influence of pure intellectualism in the religious field but in the philosophical era they could do nothing, and therefore, the "Mo'tazillah" after getting the defeat in the religious sector at the hands of Asha'era took up to the study and development of the philosophical thought on the Greek pattern. In the middle of fourth century A.H. there was formed an Association known as "*Ikhwan-us-Safa*" at Baghdad whose slogan was that "Islamic *Shariah* has become filthy due to '*Jihalat*' i.e. illiteracy and '*Gumrahi*' i.e. misguidance. It can only be purified through philosophy because philosophy is superior to understanding through belief and ideologies based on religious reasoning. Therefore truth can only be arrived at

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through the admixture of the Greek Philosophy and *Shariat-e-Muhammadi*". (*Tareekh Filasafatul-Islam-fil-Mashariq-wal-Magharib*, by Muhammad Lutfi Juma, p. 253). This Association took practical steps to influence the minds of the young ones and for this purpose it published 52 booklets known as "*Rasaa-il-e-Ikhwan-us-Safa*" which consisted of discussions relating to Physics, Mathematics, Ultimate Reality and Intellectualism. This developed the tendency of disbelief in God, Prophet (P.B.U.H.), and Day of Judgment, and reduced the enthusiasm to follow the Islamic *Shariah* in day to day life.

Side by side there also came in the field a group of persons known as the "*Bataniah*" i.e. those who laid emphasis on the hidden meaning of Islam. The founders and followers of this movement were the non-Muslims who had lost their kingdoms at the hands of the Muslims and wanted to continue with their lives of transgression and enjoyment and could not bear the checks and curbs imposed by Islam on the social evils and immoral habits of the people.

According to the undisputed Faith of the Muslim Community at large the Holy Qur'an in its Letter an spirit is the same as the one taught by the Holy Prophet (P.B.U.H.) and the Muslims are following it as such from the very beginning. The "*Bataniah*", however, pleaded that whatever has been told by the Holy Prophet (P.B.U.H.) relates to the outward meaning of it only. According to them there was also a hidden meaning which was known only to the learned ones. Thus according to them by "Prophet" was meant "the self on whom there was influence of '*Quwat-e-Qudsia*' i.e. the Holy Spirit" ; by "Jibrael" was ment "the influence" and not "an angel" ; "Day of Judgment" meant "returning of everything to its originality"; "sexual contact" meant "disclosure of secrets";

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"bath" meant "revival of the aim"; "purity" meant "seclusion from all religious excepting the '*Bataniah*'"; and so on.

Rejection of the meaning of the Holy Qur'an as given by the Holy Prophet (P.B.U.H.) in fact amounted to rejection of the prophethood itself. Its real aim was to finish up the importance of the "*Sunnah*" and create doubts regarding the basic Faith of Islam in the minds of the believes in general.

In these circumstances Imam Ghazali came in the field, fought against all these vice forces of his time and revived the Islamic Faith once again. At that time according to his own words "due to the influence of philosophy, ideological blunders of the Mystics, neglect of duty by the Scholars, and misrepresentation of the '*Mutakallemeen*', the faith of the majority of the people had become weak and adversely affected". Therefore Imam Ghazali gave up the life of seclusion and took up the task of bringing a renaissance in the society. For this purpose he first thoroughly studied the entire Greek Philosophy and in a book known as "*Maqasid-ul-Filasafah*" he presented an analysis of Logic, Metaphysics and Physics and proved that Mathematics and Physics and to a great extent even Logic do not come indirect conflict with Islam. The only subject which comes in conflict is Metaphysics. Then he wrote his important book "*Tahafat-ul-Filasafa*" in which he successfully criticised the Metaphysical theories of the Greeks from the Islamic point of view, and pointed out the logical weaknesses and defects of the Metaphysical ideologies of the Greeks, and thus broke the magical influence which the Greek Philosophy had exerted over the mind of the common man and even the learned ones. In this book, after giving an analysis and pointing out the defects, he addresses philosophers and says : "All these your

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expressions are mere challenges and commands; in fact they are darknesses in the darknessess" (*Tahafat-ul-Filasafa*, p. 332). This was the first serious rather the death blow to the Greek Philosophy which was further strengthened and completed by Ibn-e-Teemiah. It is worth mentioning that for the next 100 years nobody could dare come in the field to defend the Greek Philosophy. It was however in 595 A.H. that Ibn-e-Rushd (who was virtually an Aristotalian) wrote "*Tahafat-ut-Tahafa*" which gave a fresh life to the Greek Thought particularly in the West.

Imam Ghazali, as said earlier, also wrote a book "*Al-Mustazhari*" which refuted the ideology of the "*Bantaniah*". His other books on this subject are "*Hujjat-ul-Haq*", "*Mufassal-ul-Khilaf*", "*Qasim-ul-Bataniah*", "*Faza-e-hul-Ibahia*" and "*Muwahim-ul-Bataniah*".

Another work of everlasting influence and importance which Imam Ghazali did was the renaissance of the Islamic Social Order. On this subject his famous book "Ihya-ul-Uloom" is taken to be one of the best books on Islam. In this book he pointed out the weaknesses and defects that had crept into the religious and literary circles as well as the rulers, officials and wealthy persons of the Muslim Society. He criticised the laws which were opposed to Islamic teachings. In fact this was the first book in which a thorough analysis of the entire Muslim Society was presented. He pointed out that the responsibility for all this was that of the Scholars. In his own words "the Scholars are the salt of the society. If the salt is spoiled, then naturally the entire society is spoiled". He also said that the responsibility for the defects in the public was that of the rulers, and for defects in the rulers the Scholars were responsible.

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Imam Ghazali did not rest content with writings only. Whenever occasion arose he criticised the rulers face to face in the open public. When he met with Sultan Sanjar (son of Malik Shah Saljooki) the ruler of Khurasan, he said to him : "Sorry to say that the Muslims are in distress but your horses have golden ornaments for their necks" (*Maktoobat*, p. 188). He wrote many letters to the ministers and high officials pointing out to them their defects and the mismanagement of public affairs by them.

In the "Ihya-ul-Uloom" he also laid particular emphasis on character building and following of the Commands of the Holy Qur'an and the *Sunnah*.

Ghazali gave Mysticism the status of a complete branch of knowledge, and laid down some specific terms and phrases of it. He also rationally justified the policy of the Mystics to remain away from politics. It was he alone who had the courage of criticising the learned ones on one hand for neglecting the Fear of the Day of Judgment (Foreward to Ihya-ul-Uloom), and on the other hand also criticising the rules saying : "These days their income is totally or nearly "*Haraam*" i.e. illegal as it is neither from the *Poor-Rate* nor Bounty of the War, but it is only from "*Jazeeyah*" which is imposed and realised out of sheer force and tyranny", (*Ihya-ul-Uloom, Bab Khamis*). In "*Naseehat-ul-Mulook*", he, apart from religious discussions, also addressed the ruler saying : "If you do tyranny to the people due to the worldly ambitions, then you are a beast in the garb of man". He also reminded him of the Traditions of the Holy Prophet (P.B.U.H.) that the unjust rulers will be most severly punished on the Day of Judgment. According to Ibn-e-Khuldun it was Ghazali who induced Muhammad bin Abdullah Tumart to lay the foundation of *Muwahedin* State in Spain when the Islamic State was at its end there.

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In the fifth century A.H., besides Imam Ghazali, there were also some other most brilliant Scholars, jurists, theologicians and intellectualists namely Abu Ishaq Shirazi (d. 476 A.H.), Ibn-e-Aqeel (d. 513 A.H.), Abdul Qahir Jarjani (d. 502 A.H.), and Abul Qassim Hareri (d. 561 A.H.) who rendered valuable services in removing the influence of the Greek Thought from the minds of the people and establishing the supremacy of the Islamic Ideologies in the field of Philosophy, Religion, Art and Learning. The services rendered by these Scholars, however, being of a high intellectual level, were beyond the understanding of the common man and as such for this work on the closing of the fifth century, there came forward two other distinguished personalities of the Islamic world namely Shaikh Abdul Qadir Jilani (470-560 A.H.) and Abun Najeeb Abdul Qahir Suhrawardy (d. 563 A.H.) who through their outstanding spiritual powers and thorough knowledge of the Qur'an and *Sunnah* left everlasting influence on the Muslim Society as a whole. Since both these personalities actually worked for the cause of Islam in the sixth century A.H. we will deal with their lives and works under the sixth century A.H.

6. Sixth Century A.H. (Twelfth Century A.D.)

Political Developments :

In the sixth century A.H. for the first twelve years the rule of Al-Mustazhar Billah continued. Thereafter the rulers were Al-Mustarshad Billah (512-529 A.H.) Ar-Raashid Billah (529-532 A.H.), Al-Muktafi-le-Amrillah (532-555 A.H.), Al-Mustanjid Billah (555-566 A.H.), Al-Mustad'ee-le-Amrillah (566-575 A.H.) and Al-Naasiruddin (575-623 A.H.).

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Al-Mustarshad Billah became the ruler in 512 A.H. He was a man of great courage, spirit and intelligence. He administered the affairs very well. His reign, however, continued to be troubled by many dissensions and enemies. But he himself used to come forward to put them down. In 525 A.H. Sultan Mahmood son of Muhammad Malik Shah died and his son Daud succeeded him. Differences arose between Daud and Sultan Masud, but they were patched up. Then engagement took place between Mustarshad Billah and Masud in which the latter got the victory and Mustarshad was taken as prisoner and confined in a fort near Hamadan. There was serious resentment among the public and, therefore, Masud agreed to the release Mustarshad but the latter was treacherously slain and murdered with a number of his attendants in 529 A.H. During his confinement, it is said, there were frequent earthquakes, hurricanes and lightenings. It is also said that in the 26th years of his reign a fire rained from the cloud at Mosal and burnt many houses and places in the city. In the same year the ruler of Egypt Mansur was slain and he left no heir, and his nephew Muntasir succeeded him.

Ar-Raashid Billah took over the rule in 529 A.H. He was eloquent, poet, brave, benevolent, generous and just. When Masud came to Baghdad, Ar-Raashid left for Mosal. Masud took a verdict in writing from the religious Scholars to depose Ar-Raasid on the charge of tyranny, confiscation of property, shedding of blood, and drinking of wine, and then declared his deposition from the throne, and then people swore allegiance to Al-Muktafi-le-Amrillah. Ar-Raashid went to Azarbyjan alongwith his army and from there to Hamadan and there committed violence and slew a large number of people. Then he advanced to Isphahan, seized it and ravaged the villages. In 532 A.H. when he was sick, he was slain with knives by his own Persian attendants.

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When the next King Al-Muktafi-le-Amrillah took over the rule, Sultan Masud took the entire cattle, furniture, gold etc. of the King's Palace and left only four horses and eight mules for the King. When Sultan Masud made further demands King said : "Nothing remains but that I should quit the palace for you". In 533 A.H. the nobles took possession of the revenues of the provinces and Sultan Masud was helpless because nothing was left to him but the name of power. Similarly the authority of Sultan Sanjar also declined, and Al-Mutakafi again became powerful. In 541 A.H. Sultan Masud wanted to set up a mint at Baghdad but Muktafi did not permit. In 543 A.H. the Franks besieged Damascus, but were defeated with the help of Nooruddin Mahmud bin Zangi the governor of Aleppo and his brothers Saifuddin Ghazi Lord of Mosal. In 544 A.H. the ruler of Egypt Hafiz le-Dinillah died and his son Zahir Ismail succeeded. In 545 A.H. it rained blood in Yeman. In 547 A.H. Sultan Masud died. After him Malik Shah became the Sultan, but Khasbeg deposed him and arrested him and appointed his brother Muhammad as the Sultan. Since then the King became still more powerful. Then there was anarchy in Wasit and the King himself led the army and set the things right there as well as in Hillah and Kufa and returned victorious. In 548 A.H. Sultan Sanjar was over run by his own people. In 549 A.H. the ruler of Egypt Zahir was slain at Cairo and his minor son Faiz Issa succeeded but the affairs went in disorder and Al-Muktafi sent Nooruddin bin Zangi to Egypt. In 555 A.H. Al-Muktafi died.

Then Al-Mustad'ee-be-Amrillah-al-Hassan became the ruler and his rule continued till 575 A.H. He remitted the taxes, removed tyrannical exaction, displayed justice and generosity. But he always kept retired from the people and always rode accompanied by his suite and none except Amir Qutbuddin Kaymaz was permitted to enter his

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presence. During his reign Obaidyte (Fatimite) rule ended, and Egypt again came under his rule because Sultan Salahuddin bin Ayub himelf submitted and also made the people submit to the rule of the Al-Mustad'ee. In 569 A.H. Sultan Nooruddin sovereign of Syria died and his minor son Al-Malik-as-Salah Ismail succeeded him. In Egypt the Obaidytes attempted to re-establish their rule but Salahuddin crucified them. In 575 A.H. Al-Mustad'ee died. After him his son Al-Naasir-le-Dinillah became the ruler. His reign was the longest of all the Omayyad as well as Abbaside rulers because he ruled for complete 47 years. In his days there was no rebellion but he exterminated it by force. He was most vigilant in administration and kept spies throughout the State. He filled all hearts with dread and terror and this gave new majesty to the Abbaside Rule. However it is said that he was of vicious disposition towards his subjects and was inclined to oppression and violence so that the people emigrated from their provinces and he seized their goods and property. He was a Shia and favoured the sect of the Imamites. According to Ibn-e-Aseer, Iraq was ruined by the taxes he imposed and his seizure of goods and property. In 583 A.H. Sultan Salahudin captured many of the Syrian towns from the Franks including Jerusalem, effaced the Frank memorials and destroyed the churches which the Franks and introduced. But he did not destroy the Church of the Resurrection following the example of Umar bin Khattab. In 589 A.H. Sultan Salahuddin died and Egypt fell to his son Imaduddin Osman-al-Malik-al-Aziz, Damascus to his son Al-Malik Al-Afzal Nooruddin Ali, and Aleppo to his son Al-Malik al-Zahir Ghiasuddin Ghazi. In 590 A.H. Sultan Tughral Beg Shah also died who was the last Saljukian Sovereign. In 595 A.H. Sultan Aziz died and Egypt fell to his son Mansur, but Al-Malik al-Adil Saifuddin Abu Bakr attacked and took over the rule of Egypt and he was succeeded by his son Al-Malik-al-Kamil.

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In 600 A.H. the Franks attacked Rosetta up the Nile, and in 601 A.H. they captured Constantinople from the Byzantines. In 606 A.H. there began the Tartar ascendancy. In 615 A.H. the Franks captured the chain fort at Damietta which was the key of Egypt, but it was recovered by the Muslims in 618 A.H. Al-Naasiruddin died in 623 A.H.

Political conditions in the sixth century also remained disturbed. Excepting for few years in the last quarter of this century the administration remained totally in the hands of Sultans and the Kings remained in authority by name only. In the last few years, however, there was stability in the kingdom and the King at Baghdad i.e. Al-Naasir was powerful. This appears to be due to the sincerety and absolute faithfulness of Sultan Nooruddin Zangi of Syria and Sultan Salahuddin bin Ayub of Egypt. The later who is generally known as Sultan Salahuddin Ayubi was in fact the second most prominent generals of the Islamic world after Khalid bin Waleed. He fought and remained victorious against the Franks in several wars which are known as the Wars of the Cross (Saleebi Jangain) and recaptured several cities and towns including Baitul Maqdis i.e. Jerusalem from the Franks. In spite of all this he led a very simple and pious life, and when he died, he left only forty seven Dirhams as his only assets by way of inheritance.

Religious and Spiritual Developments :

The task of building the moral character and maintenance of the Islamic values on the public level was, however, done by the great Mystics of Islam namely Shaikh Mohiyuddin Abdul Qadir Jilani (470-560 A.H. or 1077-1166 A.D.) and Shaikh Ziauddin Abu Najeeb Abdul Qahir Suhrawardy (d. 565 A.H.).

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Shaikh Mohiyuddin Abdul Qadir Jilani

(470-560 A.H. or 1077-1166 A.D.)

Shaikh Abdul Qadir Jilani a descendant of Hazrat Imam Hassan bin Ali was born at Jeelan (or Geelan) situated in a North Western province of Iran in 470 A.H. After receiving early education at home he came to Baghdad for further studies at the age of eighteen years and then settled there for the rest of his life. In Baghdad his shrine still exists and people from all over the world visit it throughout the year.

On account of his high status in the Mystic era of Islam he is generally known as the "*Ghausul Azam*". After a rigorous Mystic training for about twenty five years (i.e. from 1102 to 1127 A.H.) the "*Ghausul Azam*" came in the field of propagation and spreading of the Islamic values among the public. At the time the Muslim Empire, already divided in three big dominions namely Egypt, Spain and Baghdad, was in its decline, and accordingly there was also decline in the moral values and discipline among the public at large. The "*Ghausul Azam*" took up the task of moral uplift and religious awakening of the people through his most learned, interesting and informative speeches, writings as well as Mystic training. His speeches, writings as well as Mystic ways were so sweet and impressive that people used to collect round him and remain in his company in large numbers. Through his speeches the *Ghausul Azam* used to create spiritual awakening among the people by making them realise that the profits and losses of this temporal world are in reality no profits or losses in their true sense, and in fact the real profit or loss for the human life is the gaining or losing of salvation in the Hereafter. He always endeavoured, and successfully so, to satisfy the human mind that richness and poverty in this

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world depends upon the Will of God and therefore one should neither feel proud on getting it nor disappointed on losing it. After hearing him the people used to repent for the sins and mend their ways. For complete forty years of his life, the *Ghausul Azam* continued with his pious mission and millions of people received enlightenment from him. He also wrote several books on Mysticism and Islam out of which "*Ghaniat-ut-Taalebin*" and "*Futuh-ul-Ghaib*" acquired everlasting fame and reputation among the Mystics. These books consist of the discussions and guidance on very minute, intricate and subtle problems of Mysticism and enlighten the heart and soul in the Mystic way of life. From amongst his descendants and pupils innumerable Mystic Scholars of great fame and Calibre have appeared and have rendered valuable services for the cause of Islam particularly in Africa, India and Pakistan.

The *Ghausul Azam* always laid particular emphasis on creating good moral character among the people and in this respect he never cared for the opposition of any body. He used to criticise even the rulers in the open public whenever he came to know of any illegal or immoral activity of theirs. It is said that once a ruler presented to him some purses of coins but he refused to accept and said : "Do you want to present to me the blood of the people" (*Behjat-ul-Israr*, p. 61). When the Abbaside King Al-Muktafi-le-Amrillah (532-555 A.H.) appointed Yahya bin Saeed as Qazi of the State, the *Ghausul Azam* in the open public said : "O King you have appointed such a man who is tyrant. How will you account for it before the Almighty Allah on the Day of Judgment?" When the King heard of it, he at once cancelled the appointment.

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Shaikh Ziauddin Abun Najeeb Abdul Qahir Suhrawardy

(d. 565 A.H.)

Shaikh Ziauddin Abun Najeeb Abul Qahir Suhrawardy another great Mystic Scholar of the sixth century A.H. established his religious institution at the Western Bank of River Tigris (*Dajlah*) and devoted his life for educating the people as well as purifying their heart and soul from the filth of unbelief and repentance from the life of sins through the Mystic ways of spiritual and moral training.

Shaikh Abun Najeeb Suhrawardy was born at Suhraward—a village situated in Zanjan—a hilly region in the present Iran. Suhraward was in fact a Kurd populated village where the forefathers of Shaikh Abun Najeeb had settled long ago and had rendered valuable services for religious and moral education of the Kurds which was in fact a barbarous community. Due to their great services and on account of their high status and outstanding knowledge the ancestors of Shaikh Abun Najeeb were held in high esteem and honour by the Kurds and the Kurds had made them their rulers.

Shaikh Abun Najeeb had received high education at the famous *Madressah-e-Nizamiah* of Baghdad where he later on also served as the Chancellor. Shaikh Abun Najeeb also lived in the company of and received spiritual training from *Ghausul Azam* Shaikh Mohiuddin Abdul Qadiral-Gillani.

The Suhrawardiah School of Mysticism in Islam is named after Shaikh Abun Najeeb Suhrawardy. He died in 565 A.H.

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Allama Abdur Rehman Ibn-e-Jozi and Imam Fukhruddin Raazi were yet two other great Muslim Scholars who rendered voluable and everlasting services for the cause of Islam in the sixth century A.H.

Allama Abdur Rehman Ibn-e-Jozi

(508-597 A.H.)

Allama Abdur Rahman Ibn-e-Jozi was born in 508 A.H. at Baghdad. He was well-versed in Traditions of the Holy Prophet (P.B.U.H.). He was commentator of the Holy Qur'an, historian, writer and orator of outstanding Calibre. His speeches which were always highly informative, impressive and rich in language as well as substance were extensively attended to by the people of every grade including the Kings, ministers, Scholars and the commoner ones. In his speeches he always laid emphasis on following the ways permitted and also for giving up of the manners which were prohibited by Allah the Almighty. From amongst his writings "*Kitabul Mozu-aat*" is very authentic on the knowledge about *Ahaids*". In another important book "*Talbees-e-Iblis*" he analysed and overhauled the entire Muslim Society of his time on the criteria of the Qur'an and *Sunnah* and pointed out where and in what manner the Satan had succeeded in deviating the Muslims from the Right Path. He also pointed out the defects of the Kings, courtiers, Scholars, Mystics as well as the Muslims in general and the objectionable ways they had adopted, and in doing so he was extremely bold, frank and realistic. He also wrote the biographies of Hassan Basri, Umar bin Abdul Aziz, Sufiyan Soori, Ibrahim Adham, Bishr Hafi, Ahmed bin Hanbal and Maruf Karkhi. He also compiled the history of the Muslim Rulers right from the beginning of Islam upto 574 A.H. in ten volumes, which is entitled as "*Al-Muntazim-fi-Tareekh-ul-Mulook-Wal-Umam*".

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Imam Fukhruddin Raazi

(543 to 606 A.H. or 1149 to 1209 A.D.)

Abu Abdullah Muhammad bin Umar bin Hussain generally known as Imam Fukhrudin Raazi or Imam Raazi in short was one of the great and most authentic commentators of the Holy Qur'an. He was born at Ray in 543 A.H. (1149 A.D.). After completing his education at home, he went to Khwarazm and took active part in the debates against the "Mo'tazillah". Due to serious opposition of the Mo'tazillah, however, he left Khwarazm and went to Khurasan where due to his reputation as an Scholar of outstanding knowledge and Calibre Alauddin Khwarazm Shah received him with great honour. In 580 A.H. he wrote his famous commentary on the book of Ibn-e-Sina.

Then he went to Hirat and Sultan Ghiasuddin Ghori gave him warm reception and permitted him to start his "*Madressah*" in the Royal Palace. In Hirat he gathered a large number of followers and pupils and he soon came to be known as the "*Shaikh-ul-Islam*". He was most intelligent and had a very sharp memory. Due to his deep and extensive knowledge of Religion, Science, Philosophy and Medicine, he acquired overlasting fame and reputation in the Islamic History. His commentary of the Holy Qur'an known as "*Tafseer-e-Kabir*", and other books particularly on Medical Science are taken to be most authentic till today.

Imam Raazi died at Hirat in 606 A.H. (1209 A.D.)

By the end of sixth century A.H. we had two more prominent Mystic Scholars of Islam, namely Shaikh Mohiyuddin Ibn-ul-Arabi (1165-1240 A.D.) and Shaikh

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Shahabuddin Suhrawardy (539-632 A.H. or 1145-1234 A.D.).

Shaikh Mohiyuddin Ibn-ul-Arabi

(1165-1240 A.D.)

Shaikh Mohiyuddin Ibn-ul-Arabi was one of the most famous Muslim Scholars and Mystics of Spain. In the mytic era he is known as the "*Shaikh-e-Akbar*". He was born in 1165 A.D. in Murciah the famous city of Spain. At the age of eight years he came to Lisban and received his early education in the Qur'an, *Hadis* and jurisprudence. He then went to Ashbeliah for higher studies. Then he extensively travelled throughout the Spain. At Qartabah he also met with the famous Muslim Historian and Political Philosopher Ibn-e-Rushd. In 1201 A.D. he went to Egypt, Hijaz, Baghdad, and Asia Minor. In fact he passed most of his life in journey and died in 1240 A.D.

Shaikh Mohiyuddin Ibn-e-Arabi, according to Maulana Jami, wrote about 500 books. His most famous books, however, are "*Fusus-ul-Hikam*" and "*Futuhat-ul-Makkiah*". At page 98 of the "Futuhat" he gives his fundamental ideology of "Wahdat-ul-Wujood" (Unity of Existence) according to which "nothing exists in the universe except God or whatever exists in the Universe is nothing but God. For others God is some thing different from the universe but for the Mystic God is not separate from the universe". This ideology in future acquired prominence among the Mystics of Islam, but on account of its delicacy there was likelihood of deviation of the people at large from the Straight Path, and as such its study was reserved for the highly learned ones only. It however played its part in finishing up jealousies and creating good moral character among the people. Ibn-ul-Arabi was very particular about

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the disturbed conditions of Spain. In a letter written to Izzuddin Kaikaus the ruler of Rome, he criticised very frankly those learned ones who had actually no Islamic spirit and mainly worked for worldly gains. He asked them to work for the Religion of God, and be the supporters of the Right, otherwise, as he warned, on the Day of Judgment there will be serious trouble for them. (*Futuhat*, Vol. IV, p.692).

Shaikh Shahabuddin Suhrawardy

(539-632 A.H. or 1145-1234 A.D.)

Shaikh Shahabuddin Suhrawardy who is said to be the real founder and builder of the Suhrawardiah School of Mysticism in Islam, was born at Baghdad in 539 A.H. (1145 A.D.) during the reign of Abbaside Ruler Al-Muktafi-le-Amrillah. He is known as the "*Shaikh-ush-Shuyookh*" (i.e. leader of the leaders in Mysticism) amongst the Mystics of his Order.

Shaikh Shahabuddin was the nephew of Shaikh Abun Najeeb Suhrawardy and had received education and initial, Mystical training from him. On account of his sharp understanding and keen interest in learning he very soon acquired complete knowledge of the Qur'an and *Sunnah*. Then through the blessings and affections of the *Ghausul Azam* he acquired high status in Mysticism and within a very short period of time his reputation spread all over Baghdad. It is said that after him there arose nobody of his fame and reputation from Baghdad. He spent complete twenty years of his life in Mystical training and performed several "*Haj*" (i.e. Pilgrimage to Makkah) on foot.

After the death of Shaikh Abun Najeeb Suhrawardy in 565 A.H. Shaikh Shahabuddin succeeded him as Head of

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the Suhrawardiah Institution and took up to teaching the Qur'an and *Hadis* as well as purification of the Heart and Soul of the people at large through the Mystical training. People used to come from distant places to his institution to learn and return with thorough knowledge of Islam.

Shaikh Shahabuddin also wrote one of the most important books on Mysticism namely "*Awarif-ul-Ma'arif*" in which he dealt with the basic principles, procedure and rules governing the Mystic Institution. This book was later adopted as the guide book (or text book) for various Mystic schools. The basic teachings of Shahabuddin were : "not to be '*Khudbin*' i.e. 'self-conceited' or '*Badbin*' i.e. 'fault finder'". He laid particular emphasis on following the Traditions of the Holy Prophet (P.B.U.H.). Due to his reputation, the ruler of his time namely Al-Naasir became his disciple and he very courageously used to instruct him on the Straight Path of Islam. It is said that once he rebuked and made the famous philosopher Farabi in presence of Al-Naasir to submit to the "*Hadis*" that the sky is not self-moved, but it is moved by the Angles of God. He also met with King Khwarizm Shah when he had revolted against the Abbaside Ruler Al-Naasir and attacked Baghdad in 614 A.H. and advised him to submit, but Khwarizm Shah refused. Very shortly therefore, however, Khwarizm Shah suffered serious set back and failed in his attempt to overthrow Al-Naasir. Shaikh Shahabuddin Suhrawardy also went as Embassador of the Abbaside Rulers to Sultan Alauddin Saljuki the ruler of Rome and instructed him to follow the Commands of God and be just and kind to the public. The Sultan gave him royal reception and honoured him very much. Shaikh Shahabuddin Suhrawardy died in 632 A.H. (1234 A.D.) at Baghdad.

Apart from these prominent Mystic Scholars in the sixth century A.H. we also have Sanai and Nizami Ganjvi

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as the most renowned Persian poets of the Mystic schools of Islam, who rendered everlasting services for the cause of Islam and particularly the Islamic Mysticism. Hakim Sanai was a very famous Mystic Scholar and poet of his time. In his early age he used to write poems in praise of the Kings and was having access to their courts. Later he adopted Mystic way of life, gave up all contacts with and praising of the Kings and passed the rest of his life in seclusion. His compilation of the poems known as "*Hadiqah*" is very famous. He died in 525 A.H. Nizami Ganjvi, another poet of great repute, was also a very famous Scholar of his time. But he passed his life throughout in seclusion, and never made poetry a source of livelihood. He wrote many books, the last being "*Sikandarnamah*" which was written in 595 A.H. and it is said that immediately thereafter he also died.

7. Seventh Century A.H. (Thirteenth Century A.D.)

Political Developments :

In the seventh century A.H. for the first 23 years the rule of Al-Naasiruddin continued. Thereafter the rulers were Al-Zahir-le-Amrillah (623-623 A.H.), Al-Mustansir Billah (623-640 A.H.), Al-Musta'sim Billah (640-656 A.H.), no ruler (656-659 A.H.), Al-Mustansir Billah Ahmad (659-660 A.H.), and Al-Haakim-le-Amrillah Abul Abbas (660-701 A.H.)

Al-Mustansir Billah became the ruler in 623 A.H. He was just and dealt with the people with equity. He collected men of wisdom and piety and built mosques, ribats, colleges, including the famous "Mustansarriyah College" built in 631 A.H., and hospitals, and imposed admirable regulations. He also assembled army and fought religious battles. He was of lofty spirit and great intrepidity. His dominions were invaded by the Tartars but his army

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defeated them. In 630 A.H. Al-Malik-al-Ashraf lord of Damascus also built "*Al-Ashrafiyah*" the famous College of Traditions. In 632 A.H. silver coins were introduced for gold coinage. In 640 A.H. Al-Mustansir died, and his son Al-Musta'sim Billah took over the rule. He was generous, mild in temper, good in disposition and exemplary in virtue but orthodox in religion. He was, however, weak in vigilence and firmness of purpose. Very soon, therefore, he became a toy in the hands of his minister Al-Qumi (a Shia) who actually ruined the country. The Minister carried on secret correspondence with the Tartars and conspired with them for attack on Baghdad. In 647 A.H. the Franks captured Damietta but it was recovered in 648 A.H. In 647 A.H. Sultan Malik-as-Saleh died. His wife Shajar-ud-Dur summoned his son Turan Shah to take over as the Sultan, but he was assassinated and Shajar-ud-Dur was raised as the Sultan and the Turks swore allegiance to her. Later Izzuddin was appointed as Sultan but he withdrew and the troops swore allegiance to Al-Malik-al-Ashraf son of Salahuddin (a boy of eight year only). In 655 A.H. Izzuddin was murdered, and his son Malik-Al-Mansur was made ruler of Egypt. During this period the Tartars spread their influence throughout the provinces. Al-Musta'sim was, however, kept in dark by his minister. He was rather advised by the minister to disband most of the army. In these circumstances the tartars marched over Baghdad.

The Tartars

The Tartars were dwellers of the desert. They were notorious for their malignity and perfidy. When they used to purpose setting out in a certain direction, they used to conceal their designs and execute it with a sudden rapidity. Their men as well as women used to fight and slay men, women and children. Their sole aim was destruction and ruin of the world.

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The Tartars under the leadership of Changez Khan (Genghiz Khan) first conquered China and then they entered into a pct with Khwarizm Shah the Turkish Lord of Khurasan. After sometime, however, there arose some disputes and Khwarizm Shah slew the envoys of Changez Khan. The later immediately went forth against Khawarizm Shah who in fear crossed the Oxus to Nishapur and from there went to Hamadan. The Tartars, however surrounded him and slew all his men and took over Bukhara and Samarqand and slew the people. Khwarizm Shah escaped and fled to an island in the Caspian Sea where he died in 617 A.H. and the Tartars took over the entire Khurasan, Hamadan and Qazwin and exterminated their inhabitants, and then they marched on to Azarbyjan, Darband Sharwan, Sijistan, and Kirman, and everywhere slew the people and ravaged and destroyed the cities. In 656 A.H. Tartars led by Halaku Khan reached Baghdad. The army of Al-Musta'sim advanced to meet them, but got the defeat, and the Tartars entered Baghdad on 10th *Moharram*. The Minister who had the ambition to uproot the Abbaside Dynasty and himself become the ruler conspired with the Tartar Chief and after obtaining security for himself managed to take the King alongwith the nobles to Halaku Khan on pretext of making a peace treaty. The Tartars, however, killed the King alongwith the members of his family and the nobles and then let loose the sword and massacred several lacs of people in Baghdad. The bloodshed continued for forty days and only those could escape who hid themselves in wells and subterraneous canals. This was the calamity which never befell the Muslim World earlier to it. The ambition of the traitor Minister also remained unfulfilled because the Tartars also treated him with contempt like a slave and ultimately he too died a miserable death. Halaku Khan then appointed his governor over Iraq, and wrote a letter to Sultan Malik-Al-Nasir the lord of Damascus to level the Syrian fortress with the earth and submit to him, otherwise,

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he warned, there would be no refuge for him and he would also face the same destruction.

For complete three and a half years Baghdad and accordingly the entire Muslim world remained without a Ruler.

In 657 A.H. the Tartars descended upon Amida. The ruler in Egypt was a minor. Therefore the nobles gave his tutor Ameer Sayfuddin Kotuz-al-Muizzi the Supreme Authority and surnamed him as "Al-Muzaffar". In 658 A.H. the Tartars crossed the Euphrates and reached Aleppo and after putting it to sword arrived at Damascus. In the month of *Shaaban* the Egyptians marched into Syria to oppose the Tartars and Al-Muzaffar sent his army under the command of Ruknuddin Baybars-al-Bandukdari. The two armies met at A'injabut and in the fierce battle on 15 th Ramazan, the Tartars were utterly routed and the Muslims were victorious. The Tartars were slain with a great carnage and when they fled, people pursued them with eagerness, seizing and plundering them beyond the borders of Aleppo. Thereafter differences arose between Al-Muzaffar and Baybars and the former was assassinated and Baybars assumed the government of Egypt and received the title of Al-Malik-Al-Qahir, which was later on changed to Al-Malik-Al-Zaahir.

CAIRO AS THE SEAT OF ABBASIDES

In 659 A.H. Sultan Al-Malik-Al-Zaahir visited Al-Mustansir Billah Ahmed a descendant of the Abbaside Rulers in Iraq and, after verifying his identity from the Chief Qazi, swore allegiance to him. Then the Chief Qazi Tajuddin and other nobles also swore allegiance to Al-Muntansir Billah and he accordingly took over the rule, and thus after three and a half years the Abbaside Rule was re-established with its main seat at Cairo (Egypt) instead of

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Baghdad. The prince of Aleppo i.e. Ameer Shamsuddin Akush set up another King at Aleppo and gave him the title of Al-Haakim-be-Amrillah. But subsequently the King set up at Aleppo also submitted to Al-Mustansir. Then Al-Mustansir advanced and took Hadisah and Hit. But here the Tartar army encountered in which great number of Muslims were slain, and Al-Mustansir disappeared (perhaps he was also slain). This occurred on 3rd Moharram (660 A.H.) Thus Al-Mustansir remained in authority for about six months only.

In 660 A.H. Al-Haakim-be-Amrillah Abul Abbas took over the rule and remained in authority for over forty years. In the year 661 A.H. the Tartars started embracing Islam and coming to Baghdad for asylum. In 662 A.H. Zahiriah College was completed. In 663 A.H. the Muslim Sultan of Spain Abu Abdullah-al-Ahmar defeated the Franks and recovered 32 towns from them including Seville and Murciah. In the same year the Tartar Chief Halaku Khan died and his son Abagha succeeded him. In 674 A.H. Nubah and Dunkullah were conquered by the army of Sultan Al-Zaahir. In 674 A.H. Sultan Malik-al-Zaahir died and his son Sultan Malik-as-Saeed succeeded him but two years after he also died and his brother Badruddin Salamish was appointed as Sultan at the age of 7 only, and he was surnamed as Al-Malik-al-Adil, but he was also soon deposed and Kilawan usurped the government under the title of Al-Malik-al-Mansur. In 680 A.H.the Tartars reached Syria but in the battle they were defeated by the Muslims. In 688 A.H. Tripoli was captured from the Christians. In 689 A.H. Sultan Kilawan died and his son Al-Malik-al-Ashraf Sulahuddin Khalil succeeded him. In 691 A.H. "Kal'at-ur-Room" (a strong fortress on the West of the Euphrates) was conquered by the Sultan and in 693 A.H. the Sultan was assassinated and his brother Muhammad bin-ul-Mansur was appointed as the Sultan and was

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surnamed as Malik-al-Naasir at the age of 7 only but he was deposed in 694 A.H. and Ketbogha-al-Mansuri was proclaimed as Sultan and was surnamed as Al-Malik-al-Aadil. In the same year the Tartar Chief (grand son of Halaku Khan) embraced Islam, and Islamic Faith spread among his troops also. In 696 A.H. the Sultanate was usurped by Lajin surnamed as Malik-al-Mansur but he was assassinated in 698 A.H. and Sultan Malik-al-Naasir was again restored. In 701 A.H. the King Al-Haakim-be-Amrillah Abul Abbas also died.

In these most disturbed conditions of the Islamic world the Muslim Community as a whole received serious set back. In fact with the loss of sovereignty and absolute defeat and destruction at the cruel hands of the Tartars, they also lost the moral character, courage as well as self respect. The fear of Tartars entered into their heart and soul to this extent that during the attack on Baghdad one Tartar could enter any lane and behead a hundred Muslims one by one and nobody could have the courage to defend. The Tartar women under the disguise of men entered the Muslim houses and assassinated all their inhabitants without any resistance from anybody. Once a Tartar caught hold of a Muslim, put his head over the stone and asked him to remain as such until he would return withy a dagger and kill him, and the Muslim could neither dare to raise his head nor run away. (See *Tareekh-e-Da'wat-o-Azeemat*, Vol. 1, p. 408).

It was in fact the time when there remained no hope of Muslim Survival at all. The fact, however, remains that at this most delicate juncture of the Muslim History the Mystic Movement also played its vital role in maintaining the unity, courage and self respect among the Muslims. It appears as if during this period of total destruction and absolute disappointment the Mystic Scholars of Islam came

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out in the field with their utmost and successfully endeavoured to create the spirit of renaissance in the Muslim Community.

Fifth Phase of Mysticism in Islam

There was, however, a three fold development in the Mystic order itself and in fact in this development consists the real secret of the unprecendented success which the Mystics achieved in the extensive propagation and maintenance of Islam in the coming centuries. The three fold development was that firstly, the Mystic Scholars completely removed themselves from the public scene, got themselves mixed up with the common man maintaining no separate identity as a Mystic Scholar, and started their mission on private and secret level. This may be partly on account of the fear of Tartars, who never made any exception in putting to death even the Scholars and Mystics. Secondly, poetry was adopted as the fundamental and most effective means of introducing the Mystic order and propagation of the Islamic values among the people at large. This was but natural. When the channels of political, militant and social activities are closed, and it is always so in case of the defeated people, then poetry is one of the only best and most effective alternatives for the flow of thought and satisfaction of the human mind and soul. Thirdly, on account of the disturbed conditions in the Muslim world, the Muslim Mystics and Scholars started coming to the sub-continent of India where the field for their mission was lying totally open.

It was on account of this three fold development that in the last 68 years of the seventh century i.e. after the death of Shaikh Shahabuddin Suhrawardy we do not have the name of any prominent Mystic or Scholar in the entire Muslim Empire on record excepting the name of Izzuddin

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bin Abdul Salam who died in 660 A.H. i.e. nearly four years after the destruction of Baghdad.

Izzuddin Bin Abdul Salam

(578—660 A.H.)

Izzuddin bin Abdus Salam was born at Damascus in 578 A.H. After completing his education, he started the teaching career at Damascus. Side by side he also worked for finishing the unpermissible developments (i.e. Bid'aats) in the Islamic way of life. He also worked as Qazi at Damascus. On account of his thorough knowledge of Islam, he was held in high esteem by the Kings, nobles as well as the people in general and was known as the *Shaikh-ul-Islam*. He always avoided close contacts with the Kings and their courtiers, but whenever he was called by any ruler in connection with any religious matter, he advised him in the right direction without any fear or greed. There was some misunderstanding between him and Sultan Al-Malik-al-Ashraf, but it is said that the Sultan while on his death bed summoned him and begged apology from him. He not only forgave him but advised him that instead of fighting against his own brother Al-Malik-al-Kamil, he should proceed against the Tartars, and accordingly the Sultan ordered his army to march against the Tartars. He also advised the Sultan to ban drinking of wine, and abolish unnecessary taxes, and do justice to the people, and orders to this effect were also issued.

Swaleh Ismail the successor of Sultan Ashraf established good relations with the Franks as against Egypt, and the Franks started purchasing the arms from the markets of Damascus. Izzuddin Abdus Salam very daringly declared sale of arms to the Franks as "*Haram*" (i.e. illegal according to Islam), and discontinued prayers for Swaleh Ismail in the Jumm'a addresses. The Sultan became angry

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and arrested him. During his detention when somebody requested him to express his faithfulness towards the Sultan, he said : "I would not like that the Sultan should even kiss my hands, how could anybody expect me to kiss the hands of the Sultan". Shortly thereafter the Egyptian army defeated Swaleh and the Franks and Izzuddin Abdus Salam was released. He then went to Egypt in 639 A.H. and was given royal reception by Sultan Al-Malik-as-Swaleh Najmuddin and was made the Qazi and administrator of the mosques. His authority in religious matters was accepted and honoured even by the Abbaside King.

Izzuddin Abdus Salam also took active part in the wars against the Franks. During his public speeches he encouraged the people against the Franks and also gave advice to the Sultan to get all the ornaments of his family and those of the nobles remodeled into the coins for expenses of the Army.

Izzuddin Abdus Salam also wrote many books out of which "*Al-Qawa-id-ul-Kubra*" and "*Mujaz-ul-Qur'an*" are very famous. He died in 660 A.H. during the rule of Sultan Al-Malik-az-Zahir Baybars.

TARTARS EMBRACE ISLAM

The mission of the Mystics, however, as already stated proceeded in secret and on private level and it really proved to be most successful particularly because due to the peaceful propagation of Islam even the Tartars and their Chiefs i.e. the successful enemies of the Muslim Community started embracing Islam and within a short period of time the majority of them became Muslim. Unfortunately the names of all those great missionaries of Islam who performed this miracle are not known to any body. This shows how sincere and selfless they were in their great mission.

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It is really strange that the Mangols (Tartars) who under the leadership of Changez Khan had, as Thomas Arnold puts it, "Swept over the Centres of Muslim culture and civilisation, leaving them bare deserts and shapeless ruins where before had stood the palaces of stately cities, girt about with gardens and fruitful corn land", soon thereafter started embracing Islam. It appears as if Islam arose again, in the words of Thomas Arnold, "From the ashes of its former grandeur, and through its preachers won over these savage conquerors to the acceptance of the Faith. This was a task for the missionery energies of Islam that was rendered more difficult from the fact that there were two powerful competitors in the field namely Budhism and Christianity", (Preaching of Islam by Thomas Arnold).

As the historical facts go, after Changez Khan the Mangol Empire was split up into four sections and was divided among his sons. The Eastern portion was received by his son Ogotay (known as Khaqan) in which later on China was also included. Chaghatay (Chughtai) the second son got the middle kingdom. Batu ruled the Western portion as Khan of the Golden Horde, and Tuluy took Persia to which was also added the greater part of Asia Minor.

Originally the religion of the Mangols was Shamanism which while recognising a Supreme God, offered no prayers to Him, but worshipped a number of inferior divinities, especially the evil spirits whose powers for harm had to be deprecated by means of sacrifices, and souls of ancestors who were considered to exercise an influence on the lives of their descendants (ibid, 220). The Mangols, however, were tolerant to other religions also, and after huge conquests they came in contact with and were firstly influenced with Budhism and then by Christianity.

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As Thomas Arnold writes, the first Mangol King who embraced Islam was Barka Khan (1256-1265 A.D.). This was at the instance of two Muslim Traders who had come from Bukhara, and with whom Barka Khan had discussed about Islam and then accepted the Faith. He then also converted his younger brother to Islam and then openly declared his conversion. Thereafter he made treaty with Sultan Baybars of Egypt, appointed Muslim Scholars to teach and propagate Islam and great majority of the Tartars embraced Islam.

In Iran the First to embrace Islam was Tikudar the son of Halaku Khan. He was a Christian from the very beginning but on contacts with the Muslims, he developed likeness for Islam, and then accepted it and named himself as Sultan Muhammad or Ahmed and at his instance several Tartars also became Muslims. In 1284 A.D. Arghawan Khan rebelled against and slew Tikudar Khan and himself assumed the power and remained in office upto 1291 A.D. He was a Christian and therefore he and after him his successors curbed the Muslims. In 1295 A.D. (694 A.H.) their seventh decendant in power namely Ghazan (Qazan) embraced Islam and declared Islam as State Religion of Iran. Originally he was a Budhist. He was converted to Islam by a Turk Amir Tozon, and was named as Mahmood. In 1304 A.D. his successor in office and brother Sultan bin Muhammad Khuda Banda also embraced Islam and thereafter Islam became the greatest of all religions in Iran.

In the middle kingdom the first Mangol King to embrace Islam was Buraq Khan who was great grand son of Chughtai Khan. After conversion to Islam he named himself as Sultan Ghiasuddin Khan. He remained in power from 1261 to 1270 A.D. After him, however, his people re-adopted their old faith. In the fourteenth century A.D. again their King Tarmushree Khan (1322-1330 A.D.) accepted

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the Islamic Faith. Islam finally got the ascendancy in this part of the Tartar Empire when Tughlaq Temoor Khan (1347-1363 A.D.) embraced Islam at the hands of Shaikh Jamaluddin of Bukhara, and took keen interest in propagating Islam among his subjects.

Similarly in the fourth part of the Tartar Empire also the kings and the public accepted Islam, and by and by all the Tartars became Muslims.

This was as regards the propagation of Islam among the non-Muslims. In the Muslim Community itself substantial work of everlasting nature in the revival of Islamic Values was done by the Great Mystic Poets Khawaja Fariduddin Attar (d. 651 A.D.), Maulana Jalaluddin Roomi (d. 672 A.D.) and Shaikh Muslehuddin Sa'adi Sherazi (d. 691 A.H.)

Khawaja Fariduddin Attar

(513-651 A.H.)

Fariduddin Attar was born in 513 A.H. at Neshapur. He was the son of a rich perfume merchant and after his father's death he himself adopted the same business and was as such known as "Attar" i.e. the perfume seller. Later he gave up the worldly life and became a Mystic. He was a Scholar, poet and writer. He wrote about forty books on different subjects including *Shariah*, Mysticism, Literature and Ethics, out of which "*Mantaq-ut-Tair*" and "*Tazkerat-ul-Aulia*" are very famous. During the Tartar attack at Baghdad he was assassinated by the Mughals in 651 A.H.

Khawaja Fariduddin Attar extended Mysticism to all known forms of the Persian Poetry. He wrote about one lac couplets having the Mystic ecstasy. The central point of his

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poetry was "*Wahdat-ul-Wujood*" i.e. Unity of Existence. According to him Allah the Almighty is underlying everything and all attraction that we find in the things of this universe is purely due to the presence of God. Thus he pleaded for the Love of God which in fact was the best needed cure for the heart and soul of the people of his time whose character was totally ruined and who were subjected to utter disappointment on account of disturbed conditions in the entire Islamic World.

Maulana Jalaluddin Roomi

(604-672 A.H.)

Maulana Jalaluddin Roomi was born in 604 A.H. at Balkh (Khurasan). His forefathers belonged to royal families among whom were also Scholars and Mystics. His own father Bahauddin Walad was a famous Mystic Scholar of Balkh and pleaded for the supremacy of the Qur'an over, the Greek Philosophy and condemned the Greek Philosophers and their Muslim followers. Due to the jealousy of some courtiers of Khawarizm Shah and also on account of expected attack of the Tartars his father left Balkh and after travelling through various places settled at Qoniah in 626 A.H. at the request of Sultan Alauddin Kaiqobad the ruler of Rome, and two years thereafter he died there. Maulana Jalaluddin Roomi also came to Qoniah alongwith his father and by that time his fame of Scholarship also increased. Kaikobad respected him very much. After the death of his father, Maulana Roomi succeeded to his seat and started his mission of teaching and purification of the heart and soul through the Mystic ways. He also went to Halb and Damascus in search of knowledge but finally settled again at Qoniah.

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In 642 A.H. Maulana Roomi met with the great Mystic Shams Tabrezi and remained in his company for sometime. Thereafter the Maulana was totally changed. He gave up teaching as well as public speeches all at once. He became so attached to Shams Tabrezi that when the latter left him in 645 A.H. he became totally uneasy, wrote several lyrics in his memory and started listening to the Mystical music known as "*Sama*" in which he could find consolation and pleasure of his heart and soul. Maulana Roomi died at Qoniah in 672 A.H.

It is said that once a close companion of Maulana Roomi desired that there should be another poetic compilation on the pattern of the famous Mystic compilations in poetry of Hakim Sanai known as "*Hadiqah*" and "*Mantaq-ut-Tair*" of Khawaja Fariduddin Attar. Maulana Roomi wrote the first few verses of his famous "*Masnavi*" on the same pattern which were liked very much. The work, however, proceeded further and Maulana Roomi completed the "*Masnavi*" in six parts having more than twenty five thousand verses which cover the vast fields of history, religion, philosophy and Mysticism. In his "*Masnavi*", Maulana Roomi very successfully pleaded for "*Wahi*" (Prophetic Revelations) against pure intellectualism, "Love" against understanding based on mere sense deta, and "Belief" against philosophy. He laid emphasis on recognition of the values underlying human life and endeavoured to develop self-respect and courage among the Muslims who were totally upset and disappointed after the shameful defeat and destruction at the hands of the Tartars. He invited them to action and give up the life of idleness. He very nicely dealt with the problems relating to the Unity of God, Prophethood, Destiny, Life, and Day of Judgment. His "*Masnavi*" left everlasting and all pervading influence on the entire Islamic

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world and till today it is most revered as an unprecented treasure of Mystic philosophy.

Shaikh Muslehuddin Sa'adi

(589-691 A.H.)

Shaikh Muslehuddin Sa'adi was born at Shiraz (Iran) in about 589 A.H. After receiving education at home he came to Baghdad, joined the Nizamiah Institution and also became a pupil of Ibn-e-Jozi (d. 597 A.H.). Due to the training of his own father he also developed inclination towards Mysticism from the very beginning. He used to get up early in the morning, offer prayers and recite the Holy Qur'an. After completing his education Shaikh Sa'adi journeyed through various parts of the world and it is said that he remained in journey for over twenty years. He received Mystic training from Shaikh Shahabuddin Suhrawardy (d. 630 A.H.) builder of the Suhrawardiah School of Mysticism in Islam. Very soon he acquired the reputation as a Scholar, Mystic, poet and writer of outstanding Calbire. He saw the destruction of the Islamic Kingdom at the hands of Tartars. He wrote books both in prose and poetry to create awakening, courage and good moral character among the Muslims at large. His books "*Gulistan*" and "*Bostan*" are very famous and are read with great interest and reverence by the Muslims as well as the non-Muslims all over the World.

Shaikh Sa'adi died in 691 A.H. and was buried at some distance from Dilkusha. It is now known as Sa'adiah where his shrine still stands.

The third important development that occurred in the Mystic circles of Islam as I have already said was that the Mystics started leaving the Islamic World and coming to

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the sub-continent of India and Pakistan. The most prominent schools of Mysticism which rendered valuable services for the cause of Islam in the subcontinent were Chishtiah, Qadariah, Naqshbandiah and Suhrawardiah. We will deal with their services in detail at a latter stage. Here let us first complete our account of the affairs in the Muslim World during the coming centuries.

8. Eight Century A.H. (Fourteenth Century A.D.)

Political Developments :

In the eight century A.H. the Abbaside Rulers at Cairo were Al-Mustakfi Billah Abur Rabi (701-740 A.H.), Al-Wasiq Billah Ibrahim (740-741 A.H.), Al-Haakim-be-Amrillah Abul Abbas (742-753 A.H.), Al-Mo'tazid Billah Abul Fatha (753-763 A.H.), Al-Mutawakkil Alallah Abu Abdullah (763-785 A.H.), Al-Wasiq Billah Omar (785-788), Al-Mo'tasim Billah Zakariya (788-791 A.H.), and again Al-Mutawaakil Alallah Abu Abdullah (791-808 A.H.).

In 701 A.H. Al-Mustakfi Billah Abur Rabi became the ruler. In 702 A.H. the Tartars invaded Syria and Al-Mustakfi with the Sultan marched against them. In the battle the Tartars were defeated and slaughtered in large numbers and the rest fled away. In 708 A.H. Sultan Al-Malik-an-Nasir Muhammad bin Kilawun abdicated and Ameer Ruknuddin Baybers al-Jashangir was acknowledged as Sultan and was surnamed as Al-Malik-al-Muzaffar. In 709 A.H. Al-Malik-an-Nasir again entered Damascus and then Cairo to re-acquire the Sultanate and Al-Malik-al-Muzaffar fled away but he was caught and killed. In the same year the Tartar monarch Khuband (or Kharbanda) spread heresy throughout his dominions and commanded the preachers to mention no one in the "*Khutaba*" (Jum'a

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Address) but Ali, his two sons and the family of the Holy Prophet (P.B.U.H.) and this continued till his death in 716 A.H. His son Abu Sa'ad, however, re-established the orthodox faith and names of all the four Caliphs of the Holy Prophet (P.B.U.H.) were re-included in the "Khutbah". Abu Sa'ad died in 736 A.H. and after him there remained no unity among the Tartars and they all scattered far and wide. In 736 A.H. misunderstanding arose between Al-Mustakfi and the Sultan and the latter arrested and imprisoned the King and banished him alongwith his family to Kus (upper Egypt) where he died in 740 A.H. Al-Mustakfi was generous, brave and skilled at polo and shooting with bullets, and was munificent to the learned ones. Al-Mustakfi had named his son Ahmed for the succession, but the Sultan being angry acknowledged Al-Wasiq Billah Ibrahim as the King. However, shortly thereafter, while on his death bed, the Sultan repented and deposed Al-Wasiq and acknowledged Ahmed as the King in 742 A.H. Ahmad was surnamed as Al-Haakim-be-Amrillah Abul Abbas. It is said that the people also disliked Al-Wasiq on account of his indulgence in sensualities and company of the mean and base ones. He was improvident, witless and of depraved character. Al-Haakim-be-Amrillah Abul Abbas arose in wrath against his enemies and submerged his well-wishers with the overflow of his munificence. Through him the affairs attained to their proper issue. He revived the usages of the Caliphate. He trod the ways of his ancestors that had been obliterated, and restored them by the glad aspects of his children. He died of the plague in 753 A.H. During his reign in 743 A.H. Sultan Al-Mansur was deposed due to his bad character, banished to Kus and assassinated there. He was succeeded by his brother Sultan Al-Malik-al-Ashraf Kujuk who was also deposed in the same year, and Sultanate passed on to his brother Ibrahim surnamed as Al-Nasir but he was also deposed in the same year and his brother Ismail became the

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Sultan surnamed as Swaleh. In 746 A.H. Swaleh died and his brother Al-Kamil was appointed as the Sultan, but he was killed in 747 A.H. and his brother Amir Haj surnamed as Al-Muzaffar was appointed as Sultan, but in 748 A.H. he was deposed and his brother Hasan known as Al-Nasir became the Sultan. In 752 A.H. Al-Nasir was deposed and his brother Swaleh surnamed as Al-Malik-as-Swaleh succeeded him and he was the first to be known as the Great Amir of Egypt.

In 753 A.H. Al-Mo'tazid Billah Abul Fatha became the King. He was virtuous and a friend of learned ones. He died in 763 A.H. During his reign in 755 A.H. Sultan Al-Malik-as-Swaleh was deposed an Al-Nasir was reinstated as Sultan, but in 763 A.H. Al-Nasir was put to death and Muhammad the son of his brother Al-Muzaffar was raised to the Sultanate and was surnamed as Al-Mansur.

In 763 A.H. Al-Mutawakkil Alallah Abu Abdullah took over the rule. It is said that he had one hundred children out of whom five became the Kings after him. During his reign in 764 A.H. Al-Mansur was deposed and Shaa'ban bin Hussain bin Nasir bin Kilawan became the Sultan and was surnamed as Al-Ashraf. In the same year began the erruption of the tyrant Tamurlang (Tamarlane) who devastated the provinces and destroyed the inhabitants until he died in 807 A.H. In 778 A.H. Sultan Al-Ashraf was put to death and his son Ali surnamed as Al-Mansur succeeded him. Later he disappeared and his son was made the Sultan. In 779 A.H. Al-Badri the War Minister deposed Al-Mutawakkil and made Ibrahim, a descendant of Al-Haakim, the King and surnamed him as Al-Musta'sim Billah Zakaria without any oath of allegiance and concurrence of the public. He also ordered Al-Mutawakkil to be banished to Kus. But after fifteen days Zakaria was deposed and Al-Mutawakkil was resotred as the King. In

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783 A.H. Al-Mansur died and his brother Haji succeeded him and was surnamed as Swaleh but Swaleh was deposed in 784 A.H. and Barkuk assumed the government and was surnamed as Al-Zahir. He was the first Sultan of the Circassian Race. In 785 A.H. Barkuk arrested Al-Mutawakkil, deposed and imprisoned him, and acknowledged Muhammad son of Ibrahim, a descendant of Al-Haakim, as the King and surnamed him as Al-Wasiq Billah who continued in office till death in 788 A.H. Then Barkuk appointed the brother of Zakaria as the King and surnamed him as Mo'tasim Billah who also remained in Office till 791 A.H. when Barkuk repented for what he had done to Al-Mutawakkil, and again restored him to the kningship and deposed Mo'tasim Billah. In the same year Swaleh Haji was restored to the Sultanate and Barkuk was imprisoned, but in 792 A.H. Barkuk was again restored to power and he then remained in power till death in 801 A.H. After him his son Faraj surnamed as Nasir succeeded him. Nasir was, however, deposed in 808 A.H. and his brother Abdul Aziz surnamed as Al-Mansur succeeded him. But in the same year Al-Mansur was deposed and Nasir was again restored to power. In 808 A.H. Al-Mutawakkil.

Religious and Spiritual Developments :

Before parting with our account of the eight century, we may also mention the life and works of another most famous Scholar of Islam namely Ahmed Taqi-ud-din Ibne-Teemiah who is acclaimed by his followers (particularly the "*Wahabiahs*") as the "*Mujaddid*" i.e. Reviver of the Islamic values for the eighth century.

Ibn-e-Teemiah

(661-728 A.H.)

Ibn-e-Teemiah was born in 661 A.H. His father Shahabuddin Abdul Haleem Ibn-e-Teemiah and grand

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father Abdul Barakat Mujad-ud-din Ibn-e-Teemiah were also very learned Scholars of the Hanbali School of the Sunni Sect of Islam. Originally they were settled in Hirran, but after the Tartar attacks they shifted to Damascus where Ibn-e-Teemiah was brought up and educated. He was very intelligent and had an outstanding memory. Within a short period of time, therefore, he learnt all the so many branches of knowledge that were prevelant at that time, including the Qur'an, *Hadis* and *Fiqah*. After the death of his father in 683 A.H. Ibn-e-Teemiah occupied his seat as a teacher in the well-known institution of Damascus namely "*Darul Hadis-al-Sukriah*" at the age of 22 years. In 695 A.H. after the death of Allama Zainddin bin Munajja, he was appointed as head of the "*Madressah-tul-Hanbaliah*". In 698 A.H. on account of his "*Fatwa*" regarding the attributes of God, the people as well as the government and particularly the *Asha'ira* and "*Mutakallemin*" became his opponents, but the matter was soon calmed down due to the Tartar attacks. In 699 A.H. the Tartars under the leadership of Qazan attacked Damascus. The Egyptian Sultan Al-Malik-an Nasir fought against the Tartars, but was defeated. People, therefore, started running away from Damascus. Ibn-e-Teemiah as a representative of the people met with the Tartar Chief and very boldly pleaded before him for obeying the Command of God and refrain from shedding the blood of the Muslims. In spite of frank and extremely bold talk of Ibn-e-Teemiah the Tartar Chief was very much impressed and he released all the Muslim captives and refrained from disturbing the peace in Damascus. From 700 to 702 A.H. there were repeated threats to Syria from the Tartars and during this period Ibn-e-Teemiah spent his energies in preparing the people and the Sultan of Egypt to fight against the Tartars with courage. He was personally present with the Sultan in the battlefield of Saqhab in which after a fierce fighting the Muslims ultimately got the victory.

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Ibn-e-Teemiah then again started his mission of religious and moral betterment of the people to eliminate unhealthy and unpermissible developments from their beliefs and actions. For this purpose he used to go and very daringly plead even before the King and his courtiers as well as the Bedouins and *Qaba'ilees*. In 705 A.H. he worked against and proved the falsity of the *Rifa'ee* group of Mystics. He also worked against the philosophy of "*Wahdat-ul-Wujood*" i.e. "Unity of Existence" of Shaikh Muhiuddin Ibn-e-Arabi and proved it to be against the teachings of the Qur'an and *Sunnah*. In the same year he was summoned by the Sultan in Egypt and was put in prison where he remained till 707 A.H. In 709 A.H. he was exiled to Alexandria. There also he worked for spreading the correct teachings of the Qur'an and *Sunnah* among the people. Soon thereafter he was allowed to return to Egypt and was received there with great respect. In 712 A.H. he returned to Damascus. In 720 A.H. he was again arrested on account of his "*Fatwa*" regarding the system of pronouncement of *Talaq* thrice and remained in prison for five months. From 721 A.H. to 726 A.H. he passed a peaceful life and devoted his time in teaching and writing the books. In 726 A.H. he was again arrested and was confined in a room in the Fort on account of his "*Fatwa*" against the visitation to the graves including the grave of the Holy Prophet (P.B.U.H.) because this injured the feelings of the Muslims at large. In 728 A.H. Ibn-e-Teemiah died while under confinement. But when his funeral was taken out, people attended it in large numbers and offered his funeral prayers several times.

Ibn-e-Teemiah rendered valuable services for the cause of Islam in that he worked for the purification of the belief in the Unity of God from all anti-Unity ideas which had crept into the Islamic Faith due to the influence of Greek Thought and *Ilm-ul-Kalam*. He was opposed to visitation to

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the graves and deification of the Mystics. He also worked against the *Rifa'ee* Sect of *Sufis*, the *Bantaniah* and the *Shia* Ideologies. He also criticised those who gave preference to Philosophy, Logic and *Ilm-ul-Kalam* over the Qur'an and *Sunnah*. He was well-read in the Biblical Literature and outlined the defects therein with authority.

After him, his worthy disciples Hafiz Ibn-e-Qayyim (691-791 A.H.), Ibn-e-Abdul Haadi (704-744 A.H.), Ibn-e-Kaseer (701-774 A.H.) and Hafiz Ibn-e-Rajab (736-795 A.H.) worked for his mission and rendered valuable services for the cause of Islam. All these disciples of Ibn-e-Teemiah proved themselves to be the Scholars of high Calibre and knowledge. The Commentary of the Holy Qur'an written by Ibn-e-Kaseer is taken to be one of the most famous and authentic Commentaries ever written during the last fourteen hundred years. His other most famous books are "*Al-Bidayah-wan-Nahayah*" and "*Al-Kaamil*".

9. Ninth and Tenth Centuries A.H. (Fifteenth and Sixteenth Centuries A.D.)

Political Developments :

In the ninth century for the first years the rule of Al-Mutawakkil continued. Thereafter the rulers were Al-Musta'een Billah Abul Fazal (808-816 A.H.), Al-Mo'tazid Billah Abul Fatha (816-845 A.H.), Al-Mustakfi Billah Abur Rabi'ee (845-854 A.H.), Al-Qa'im-be-Amrillah Abul Baqa (854-859 A.H.), Al-Mustanjid Billah (859-884 A.H.), and Al-Mutawakkil Alallah Abul Izz (884-903 A.H.).

Al-Musta'een Billah Abul Fazal became the King in 808 A.H. At that time Malik-an-Nassir Faraj was the Sultan. In 815 A.H. when, after defeat in the battle with

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Shaikh Mahmudi of Damascus, Faraj fled away, Al-Musta'een also took over as the Sultan. Thereafter he entrusted the government of Egypt to Shaikh Mahmudi and surnamed him as Nizamul-Mulk. In 816 A.H. (1414 A.D.) Nizamul Mulk usurped the Sultanate and surnamed himself as Al-Muayyad and deposed Al-Musta'een and acknowledge his brother Daud as the King. But Nauroz the Governor of Syria took "*Fatwa*" of the *Ulemas* and Qazis against deposition of Al-Musta'een and therefore in 817 A.H. Al-Muayyad set out against Nauroz. Al-Musta'een was, however, exiled to Alexandria where he died. In his reign in 814 A.H. Ghiasuddin (Muhammad Tughlaq) Aazam Shah bin Sikandar, Emperor of Hindustan, sent to Al-Musta'een for his investiture of sovereignty and sent him a large sum alongwith a present to the Sultan also.

In 816 A.H. Al-Motazid Billah Abul Fatha became the King. In 824 A.H. Sultan Al-Munayyad died and his son Ahmed surnamed as Al-Muzaffar was appointed as the Sultan. When Al-Muzaffar was arrested by his own minister Tatar, the King appointed Tatar as the Sultan, but Tatar died soon thereafter and his son Muhammad became the Sultan surnamed as Swaleh who appointed Barsabai as his First Minister. Barsabai then deposed Swaleh and himself became the Sultan in 825 A.H. and continued till his death in 841 A.H. After him his son Yusuf surnamed as Al-Aziz became the Sultan and appointed Jakmak as his Minister.Jakmak, however, deposed Al-Aziz in 842 A.H. and the King appointed him as the Sultan and surnamed him as Al-Zahir.

Al-Mo'tazid was acute and sagacious and liked the society of learned ones. He was very liberal and Munificent. He died in 845 A.H. (1441 A.D.) After him, according to his covenant, his uterine brother Al-Mustakfi Billah Abur Rabi'ee assumed the rule. He was virtuous,

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pious, devout, religious, constant in worship and prayer and reading the Qur'an. He died in 854 A.H. Then his brother Al-Qaim-be-Amrillah Abul Baqa was acknowledge as the ruler. He was hardy and intrepid and possessed haughtiness of character and maintained pomp of the kingship. In 857 A.H. Jakmak (Al-Zahir) died and his son Sultan Usman surnamed as Al-Mansur was appointed as the Sultan, but after a month he was deposed by Anial (Inal) who was then appointed to the office of Sultanate and was surnamed as "Al-Ashraf." Shortly thereafter differences arose between him and the King and he deposed the King and exiled him to Alexandria where be died in 863 A.H. Thereafter Al-Mustanjid was acknowledge as the King. In 865 A.H. Sultan Anial Al-Ashraf died and his son Ahmad surnamed as Al-Muwayyed was invested with the Sultanate, but he was deposed by Khushkdam and the King appointed Khushkdam as Sultan but after two months the army rebelled against him, and Timurlungha was raised to power but army also set out against him, and Kaitbai was invested with the Sultanate and was surnamed as Al-Ashraf and he proved to be a very powerful Sultan. After assuming the power Sultan Khushkdam under an arrangement with Janim the Governor of Syria put King Al-Mustanjid Billah under confinement in the Fort where he remained till his death in 884 A.H. After him his newphew Al-Mutawakkil Alallah Abul Izz became the ruler. He was of admirable qualities and commendable virtues. In 885 A.H. Egyptian army under the command of Yeshbek advanced against Iraq and encountered with the troops of Yaqub Shah bin Hassan near Ruha, but got the defeat and Yeshbek was also slain. In 886 A.H. Sultan Muhammad bin Usman, the Lord of Asia Minor died and his two sons fought for the succession. One was victorious and got the government and the other one left for Hijaz. In 903 A.H. the King died, and his son Al-Mustamsik Billah became the Ruler, and

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remained in power till 920 A.H. After him Al-Mutawakkil Alallah III became the ruler.

END OF ABBASIDE RULER

In 923 A.H. (1518 A.D.) the Roman Sultan Salim Usmani I, attacked and conquered Egypt and Al-Mutawakkil Alallah abdicated in his favour and entrusted to him the sacred relics of the Holy Prophet (P.B.U.H.) i.e. the Bannar, Sword, and Mantle as well as the Keys of the Holy Places at Makkah and Madinah and thus the rule finally passed on from the Abbasides i.e. the Quresh of Makkah to the Usmanis of Turkey. (*Tarikh-e-Islam* by Shah Moinuddin Ahmed Nadvi, Volume IV, P. 396).

Thus the Abbaside Rule which started in 137 A.H. finally ended in 923 A.H. (1518 A.D.). During these eight hundred years there ruled fifty five Abbaside Kings out of which the first 37 had their seat at Baghdad and the last 18 at Cairo. The last ones were in fact in name only. The actual administration was in the hands of Sultans who were known as "*Naaib-us-Saltanat.*" They were so powerful that they could appoint, depose, exile or put into confinement any of the rulers at their own sweet will. The real reason for this was that the Abbaside rulers themselves from the days of Haroon Rashid in order to crush the Arabs appointed firstly the Iranians and then the Turks as Sultans of various regions of their empire. This policy ultimately proved fatal to their own interest and by and by the Sultans became so powerful that they got the upper hand in the affairs of the State and one day succeeded in completely ousting the Abbasides from the sovereignty.

Before closing the chapter of the Abbaside Rule, however, it appears necessary to say a few words regarding

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the Ubaidyah Rule in Egypt and the Omayyad Rule in Spain.

UBAIDYAH RULE IN EGYPT

During the reign of Abbaside Ruler Al-Muqtadar at Baghdad, in 296 A.H. (908 A.D.) Al-Mehdi Ubaidullah arose in Africa and was saluted as Imam and King. He extended justice and beneficence to the people and they were inclined to him. Africa fell under his power and his dominion increased and the City of Al-Mehdiyah was founded. He died in 322 A.H. Then the Rulers were Al-Qaim-be-Amrillah Muhammad (322-333 A.H.).Ismail (333-341 A.H.), Al-Moiz-le-Dinillah Sa'ad (341-365), Aziz Nizar (365-382 A.H.), Al-Hakim-be-Amrillah Mansur (382-411 A.H.) (who was slain), Al-Zahir-le-Izz-ud-Din-nillah Ali (411-428 A.H.), Mustansir Ma'ad (428-487 A.H.) (whose reign was the longest), Al-Muta'ali Billah Ahmed (487-495 A.H.), then his five years son Al-Amir-be-Ahkamullah Mansur was elected as the King but he was put to death in 524 A.H. leaving no son to succeed him. Then his cousin Al-Hafiz-le-Dinnillah became the ruler. He died in 544 A.H. Then came his son Al-Zahir Billah Ismail who was assassinated in 549 A.H. and after him his son Al-Faiz-be-Nasrullah Isa succeeded, but he died in 555 A.H. He was followed by Al-Aazid-le-Dinillah who was deposed in 567 A.H. (1171-72 A.D.) and he died in the same year and with him the Ubaidyah Rule ended and Egypt again came under the Abbaside Rule.

MUSLIM (OMAYYAD) RULE IN SPAIN

Spain was conquered by Tariq bin Ziad in 92 A.H. Then in 93 A.H. Moosa bin Nusar also came to Spain and made several conquests there. In 96 A.H., however, both these Generals were summoned back by the Umayyad

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Ruler Waleed bin Abdul Maalik. In 138 A.H. (755 A.D.), however, when the Abbasides took over the rule at Baghdad, Abdur Rahman bin Mu'awiah bin Hisham bin Abdul Malik bin Marwan (the Omayyad) entered in and occupied Spain. His reign was long and Spain continued in the hands of his descendants until 400 A.H. He was a man of learning and justice. He died in 170 A.H. and after him the rulers were Hisham Abul Waleed (170-180 A.H.), Al-Hakam Abul Muzaffar surnamed as Al-Murtaza (180-206 A.H.), Abdur Rahman (206-239 A.H.) (who was the first who exalted the monarchy, and clothed it with the splendour of the Caliphate. He was also the first to introduce Philosophy in Spain), Muhammad Abdur Rahman (239-273), Al-Munzir (273-275) bin Abdullah (273-300 A.H.), (who was the most eminent Kings of Spain for wisdom and virtue), Abdul Rahman bin Muhammad surnamed as Nasir (300-350 A.H.) (who was the first to assume Caliphate and the title of "Ameerul Momineen" in Spain. All rulers before him were called as "*Ameer*" only), Al-Hakam al-Muntasar (350-366 A.H.), Hisham Al-Muayyad (366-399 A.H.) (who was deposed after sixteen months only by his nephew Al-Rashid but Al-Rashid was also soon deposed, and his son Al-Musta'een was acknowledge as the ruler. He was also imprisoned in 406 A.H. Then Al-Murtaza became the ruler but he was put to death in the same years. Now the Omayyad power began to wane and the descendants of Hassan bin Ali arose and Al-Nasir Ali bin Hamud assumed the rule in 407 A.H. Thus the Omayyad Rule ended in 407 A.H. and thereafter Banu Hamood, Banu Abaad, Banu Zulnoon and Banu Hood ruled in Spain till 483 A.H. when, after defeating the Franks, Yusuf bin Tashfin occupied the entire Spain and established the *Marabatin* Rule. Then the *Muwahideen*, Banu Marin, and other Muslim Rulers ruled in Spain till 897 A.H. when the Franks finally ousted the Muslim Rule from Spain.

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10. The Usmaniah Kingdom and Disintegration of the Muslim Empire

(Tenth to Fourteenth Centuries A.H. or Sixteenth to Twentieth Centuries A.D.)

As stated earlier, the Usmani Turks came in power in 1518 A.D. and remained as such till 1923 A.D. But firstly, immediately on the end of the Abbaside rule and taking over of the sovereignty in Egypt by the Turks, the Sultans in various provinces declared their independence. Secondly, by and by different powers captured different parts and separated them from the Turkish Empire so that ultimately it remained only within the small boundaries of the present Turkey. Thus in 1841 A.D. Muhammad Ali Pasha of Egypt fought against the Turks and acquired independent rule of Egypt and Syria. Since then Egypt remained in the hands of his descendants who were known as the "Khadev" although, after the occupation of Egypt by the Franks in 1882 A.D., they were the rulers by name only. In 1881 A.D. after the Berlin Pact, France captured Tunis and occupied it, and the Franks occupied Egypt and Sudan. In 1897 A.D. Greece occupied some parts of Turkey. In Iran the Qachar took over the ruler in 1817 A.D. After the First World War in 1918 A.D. the Franks also occupied Iraq and Palestine, and France occupied Syria and Lebanan.

Arabia

In Arabia, after the First World War the Franks appointed an Arab namely Sharif Hussain as the ruler of Hijaz because he had helped them in the war. In Najd, however, Abdul Aziz bin Saud became the ruler in 1900 A.D. In 1924 A.D. Abdul Aziz bin Saud fought with and defeated the Sharif of Makkah, and became ruler of the

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entire Hijaz and Najd. The Saudi Rule still continues. After Abul Aziz, his son Saud bin Abdul Aziz and after him Faisal bin Aziz became the ruler. After Khalid bin Abdul Aziz became the ruler. At present Fahd bin Abdul Aziz is the ruler in Saudi Arabia.

Iran

In Iran the Qachar ruler continued till 1925 A.D. when the last Qachar ruler Ahmed Shah Qachar was deposed and Iran was declared as a Republic under Reza Shah Pehlavi as its first President and Dictator. Later with the concurrence of the "Ulemas" he became the Emperor. After his death in 1940 A.D. his son Muhammad Raza Pehlavi the last Emperor of Iran became the ruler. In February, 1979, however, Allama Ayatullah Ruhullah Khomeini succeded in ousting the Emperor of Iran through his mass Islamic Revolution and established a democratic government in Iran based on the Islamic Ideology under the Premiership of Mehdi Bazargon.

Afghanistan

In Afghanistan Amanullah Khan Gazi ruled from 1918 to 1929 A.D. and after him Habibullah Bucha Saqah remained in power for a short time. From 1930 A.D. to 1933 A.D. Nadir Shah and after him Zahir Shah ruled the country till 1974 A.D. when SardarMuhammad Daud Khan deposed him through a Military Coup and Afghanistan became a Republic. In the month of May this year (i.e. 1978) Communist Leader Tarahk'i in another military coup ousted and killed Sardar Muhammad Daud along with his family members and supporters and himself became the President.

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Iraq

Iraq was captured by the British Army from the Turks in 1917 A.D. The British Government wanted to occupy it, but the Arabs resented and therefore Iraq was declared as an Independent State under the British control in 1921 A.D. and Amir Faisal the son of Hussain bin Ali the Sharif of Makkah was appointed as its ruler. In 1933 A.D. Amir Faisal died and his son Shah Ghazi became the King who later declared Iraq as an Absolute Independent State and established contacts with other countries. On his death in 1939 A.D. his minor son Faisal II became the King at the age of four only. In a military revolution, however, in July 1958 A.D. Brig. Abdul Karim Qassim of the Iraqian Army killed the King, his family members and supporters and declared Iraq as a Republic and himself became its President. Later he also met with the same fate at the hands of his right hand Abdus Salam Arif and the latter became the President. After sometime he also died in a Halicopter crash and his brother Abdul Rahman Arif took over the rule. Iraq, however, continues to be a republic since the 1958 coup.

Urdan

In 1922 A.D. Urdan (Jordan) became an Independent State of which the first ruler was Abdullah another son of Hussain bin Ali the Sharif of Makkah. After his death his son Telal became the ruler but he abdicated in favour of his son Hussain. Shah has died and now his son Abdullah is the present King of Urdan.

Egypt

In 1922 A.D. Egypt was declared by the British as an Independent State and Fawad Pasha was appointed as its ruler. In 1923 A.D. Constitutional Government was formed

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and Parliament was also established. In 1936 A.D. Farooq succeeded Fawad Pasha as ruler of Egypt. In 1953 A.D. King Farooq was ousted by the military regime under the command of General Najeeb and Egypt was declared as a Republic. In 1954 A.D. Colonel Jamal Abdul Nasir took over as President and after his death Anwar Sadaat became the President. After the Assissination ofAnwar Sadaat,Husni Mubarik became President.

Libya

In 1911 A.D. Italy under an agreement with Britain and France occupied Trablis. Shaikh Ahmed Sanosi and his followers fought against the Italians but could not succeed. The Italians, however, amalgamated Trablis with Saranica and Faizan and named it as Libya. In December 1951 Libya got independence and Syed Muhammad Idris became its first King. Later with the help of the army colonel Mo'ammar Qadafi ousted King Idris and declared Libya as a Republic and himself became its President.

Tunis

France occupied Tunis in 1881 A.D. The Tunisians supported the French in the First World War (1914 A.D.) on the condition that after the war Tunis will be declared independent. The French Government, however, resiled from this agreement and the Tunisians therefore came out to fight for independence. In 1922 A.D. France established a "*Majlis-e-Kabir*" of the people of Tunis under the Presidentship of a French Resident General. Ultimately Tunis acquired total independent and Habib Bin Raqiba become its first President.

Morocco

Morocco was conquered by the Muslims in the first century A.H. With the fall of the Islamic State affairs in

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Morocco also became disturbed. In the nineteenth century A.D. Maulai Hassan become its ruler and tried to improve the conditions. After him, however, his minor Son Abdul Aziz became the ruler and therefore the administration came into the hands of the Prime Minister. Taking advantage of this situation, under an agreement with the Britain, France occupied Morocco in 1904 A.D. Then Germany and Austria also came in the field. The people, however, with the concurrence of "*Ulema*" accepted Abdul Hafiz the brother of Abdul Aziz as ruler of Morocco. In 1912 A.D. his another brother Yusuf became the King and after him his son Mahmood took our the rule in 1927 A.D. Then King Hassan became the ruler of Morocco. The present ruler of Morocco is King Muhammad Shah II.

Algeria

Algeria remained under the Turks till the nineteenth century A.D. In 1830 A.D. France occupied it by force. Abdul Qadir with an small army fought against France, but surrendered in 1947 A.D. In 1956-57 A.D. again the public stood up against the French domination and ultimately succeeded in getting independence in 1962 A.D. and Ahmad Bin Billah became its first Prime Minister. In 1965 A.D. Boumedinne took over as President of Algeria and remained in power till his death.

Syria

Before 1914 A.D. Syria was under the Turks. After the First World War, however, France occupied Syria, and it was separated from Palestine and Jordan. The people of Syria, however, fought for independence and under an agreement in 1936 A.D. Syria became independent. In 1946 A.D. the British and French armies left Syria and a democratic government of the people was formed.

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Lebanan

Lebanan was originally a part of Syria. In 1920 A.D. France separated it and made it an Independent State under its control. A Parliament was also established which worked and legislated under the commands of the Franch Republic. After the Second World War, however, Lebanan also became independent.

Palestine

Palestine was also originally a part of Syria, but it was also separated by the French and made an independent State in 1920 A.D. Under a scheme the Jews were brought form other parts of the world and settled in Palestine. In 1922 A.D. the Britain occupied it and appointed its High Commissioner to administer it. In 1947 A.D. with the concurrence of Britain, France and America, the United Nations Organization accepted the proposal of the Jews to divide Palestine between the Jewish and the Muslim population. The Muslims, however, rejected the proposal and the life long struggle between the Jews and the Muslims started.

Bukhara and Tashqand

In the 1917 A.D. October revolution the communists occupied the entire Russia including the various Islamic regions including Bukhara, Tashqand and other important cities of the Muslim Empire. Nowall the Muslim State in which these cities are situated have be come in depent.

Turkey

Thus by the end of the Second World War the Turkish Rule was confined within a small region of Turkistan itself.

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The last Usmani ruler was Sultan Abdul Hameed who was deposed in 1923 A.D. and Turkey was declared as a Republic under Mustafa Kamal Ata Turk as its first President. Since then Turkey continues to be a Republic and is supposed to be the most modern Muslim State of the World.

Indonisia

Indonisia consists of a number of Islands including Jawá and Sumatra. The Arab Traders went to Indonisia in the first century A.H. and also worked there for the propagation of Islam. Originally the population was Budhist and Hindus. By the end of 15th Century A.D. the population of Jawa, Samatra and various other Islands had mostly embraced Islam. In Jawa particularly the services of the famous Shaikh Maulana are very much revered.

In the 17th Century A.D. Indonisia was occupied by Holland which was ousted in the Second World War by the Japanese. In 1945 A.D. after the defeat Japan was also ousted and thereafter Indonisia became an independent Muslim Republic with Ahmed Sukarno as its President. After the fall of Sukarno General Suharto took over as the President. Now Abdur Rahman is President of Indonesia.

India

In the Sub-continent of India the first Muslim Ruler was Sultan Shamsuddin Altamish (d. 1211 A.D.) established his rule in India in 1206 A.D. He came from Afghanistan. He belonged to a slave family and became the King after the death of Qutbuddin Aibak. After him his descendants rules upto 1266 A.D. After this Ghiasuddin Balban became the ruler.

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In 1290 A.D. Jalaluddin Khilji became the ruler and after his death in 1296 A.D. Alauddin Khilji took over the rule. The Khilji rule continued upto 1320 A.D. and thereafter Muhammad Tughlaq became the ruler. He was succeeded by Feroze Shah Tughlaq in 1352 A.D. who remained in power upto 1412 A.D. From 1412 to 1450 A.D. the Sadaat Kings ruled the country and in 1450 A.D. Lodhis took over the rule. In 1526 A.D. after the defeat of Ibrahim Lodhi, the Mughal Rule started. Babur was the first Mughal Emperor to Rule India. The Mughal Rule continued upto 1857 A.D. when the British took over the rule. From amongst the Mughal Emperors, Babur (d. 938 A.H. or 1530 A.D.) Humayoon (d. 963 A.H.), Akbar (d. 1013 A.H.), Jehangir (d. 1035 A.H.) Shah Jehan (d. 1064 A.H.), Aurangzeb (d. 1114 A.H. or 1706 A.D.), and the last one Bahadurshah Zafar (abdication in 1266 A.H. or 1857 A.D.), were the most famous Emperors of India.

Pakistan and Bangladesh

As a result of the freedom movement the British quitted India in 1947 A.D. and Bharat and Pakistan appeared on the world map as two independent countries. Pakistan consisted of.West Pakistan and East Pakistan (East Bengal). In 1971 war with India the East Wing was cut off from Pakistan and it was renamed as Bangladesh. The West Wing, however, continues to be known as Pakistan.

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PART IV

THE MYSTIC SCHOOLS OF ISLAM AND THE SUB-CONTINENT OF INDIA AND PAKISTAN

In the Seventh Century A.H. (Thirteenth Century A.D.) we have the development of *Chistiah*, *Qadariah*, *Naqshbandiah* and *Suhrawardiah* Schools of Mysticism, which later played important role in the propagation of Islam and uplift of the Muslims as a nation in the subcontinent of India and Pakistan.

The Chishtiah

The *Chishtiah* School was formed by Abu Ishaq Shami (d. 940 A.D.) but it was revived and firmly established by Khawaja Moinuddin Hassan Sajnari Ajmeri (537-632 A.H. or 1235 A.D.). Like many other Mystic Schools of Islam, the Chishtiah School also claims its ultimate origin to Hazrat Ali the Fourth Worthy Caliph of the Holy Prophet (P.B.U.H.). The line of descendants is : Hazrat Ali, Hassan Basri, Abil Fazal Abdul Wahid Ibn-e-Zaid, Ibrahim Adham Balkhi, Sadeeduddin Huzaifatul Mari'ishi, Ameenuddin Abi Hubaira-tul-Basri, Mamshad Ali Denori, Khawaja Abi Ishaq Shami Chishti, Abi Ahmed Ibn-e-Farasnafa-tul-Chishti, Abi Muhammad Ibn-e-Ahmed Chishti, Abi Yusuf Chishti, Maudood Chishti, Haji Sharif Zindani, Usman Harooni and Khawaja Moinuddin Hassan Sajnari Chishti.

The Qadariah

The *Qadariah* School was founded by Shaikh Mohiyuddin Abdul Qadar Jilani of Baghdad (470-561 A.H. or 1078-1166 A.D.). This School also claims its spiritual

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lineage from Hazrat Ali, through two different lines of descendants. The one is : Hazrat Ali, Hassan Basri, Habib Ajami, Daud Tai, Maruf Karkhi, Siri Saqati, Junaid Baghdadi, Abu Bakr Shibli, Abdul Wahid Tamimi, Abdul Farah Tartoosi, Abul Hassan Ali bin Muhammad-al-Qarashi, Abu Saeed Mubarrak bin Ali Mukharrumi, and Abdul Qadar Jilani. The other line is : Hazrat Ali, Imam Hassan, Imam Hussain, Imam Zainul Abideen, Imam Muhammad Baqar, Imam Jafar Sadiq, Imam Musa Kazim, Imam Ali Reza, Maruf Karkhi, Siri Saqati, Junaid Baghdadi, Abdul Waheed, Abu Saeed Mubarrak and Abdul Qadar Jilani.

The Naqshbandiah

The *Naqshbandiah* School of Mysticism in Islam was originally known as the "*Khawajgan* School" and it was first founded in Turkey. One of its founders was Khawaja Muhammad Ata Yaswi (d. 1166 A.D.). He was known as Ata Yaswi because he rendered valuable services for the cause of Islam at "Yasat", a city in Turkey, and the people due to his pious old age used to call him Ata of Yasat i.e. further of Yasat. Later he became famous as Ata Yaswi (*Tarikh Mashayakh-e-Chist*, p. 130). This School was revived by Khawaja Abdul Khaliq Ghajdadani (d. 575 A.H. or 1197 A.D.), who was a descendant of Imam Maalik. He laid down and defined many fundamental terms of Mysticism which are prevelant in this School, e.g. *Hosh Dar Dam, Nazar Bar Qadam, Safar Dar Watan, Khilwat Dar Anjuman, Bazgasht*, Nigah daasht, and Yaddaasht, etc. This School was, however, popularised by Khawaja Bahauddin Naqshbandi (708-791 A.H. or 1388 A.D.), and it was after his name that it was renamed as the *Naqshbandiah.*

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The *Naqshbandiah* School claims its ultimate origin to Hazrat Abu Bakr Siddique, the First Worthy Caliph of the Holy Prophet (P.B.U.H.). The line of descendants is : Hazrat Abu Bakr, Salman Farsi, Imam Qasim bin Muhammad bin Abi Bakr, Imam Jafar Sadiq, Bayazid Bustami, Abul Hassan Kharkani, Abi Ali Farmidi Toosi, Abu Yusuf Hamdani, Abdul Khaliq Ghajdadani, Arif Rewgari, Muhammad Anjeer Fughnawi, Ali Rametani, Muhammad Baba Samagi, Syed Amir Kalal, and Khawaja Bahauddin Naqshbandi.

The Suhrawardiah

The *Suhrawardiah* School was founded by Shaikh Ziauddin Abun Najeeb Abdul Qahir-al-Bikri Suhrawadi (d. 563 A.H.) who was the resident of Suhraward, a place in Zanjan (border of Iran and Iraq), and was accordingly known as Suhrawardy. He was very learned, pious and well-known Mystic of his age and had rendered valuable services for the cause of Islam in his region. The Suhrawardiah School was, however, popularised by Shaikh Shahabuddin Suhrawardy (d. 632 A.H. or 1234 A.D.) who was the most beloved pupil, nephew and son-in-law of Shaikh Abun Najeeb Suhrawardy. This School also claims its ultimate origin to Hazrat Ali. The line of descendants is : Hazrat Ali, Hassan Basri, Habib Ajami, Daud Tai, Maruf Karkhi, Sari-al-Saqati, Junaid Baghdadi, Mamshad Alvi, Ali Roodbari, Ahmad Ali Aswadnuma, Nassaj, Farrukh Zanjani, Wajeehuddin, Abun Najeeb, and Shaikh Shahabuddin Suhrawardy.

1. Sventh Century A.H.:

As we have already seen in the seventh century A.H. there was total destruction of Baghdad, Bukhara, Samarqand, Hamadan, Zanjan, Qazween, Merw, Neshapur,

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Khwarizm, and other important cities of Islamic civilization at the hands of the Tartars, and perhaps it is rightly said that Tartar calamity was the biggest calamity that ever fell over the Muslims at large. On account of this unfortunate situation, the Mystics, Scholars and other respectable persons migrated to the sub-continent of undivided India.

Muslims had in fact started coming to the subcontinent in the first century A.H. In 93 A.H. (711 A.D.) Muhammad BinQassim had conquered Sind and Multan regions of the sub-continent at the point of sword, and after his conquest Muslim Scholars and Mystics had established their institutions at several places. Thereafter the victory of Sultan Mahmood Ghaznavi (d. 421 A.H. or 1025 A.D.) over the well-known Temple of Somnath in the Fifth Century A.H. further strengthened the position of the Muslims in India. After Sultan Mahmood Ghaznavi, his son and successor Sultan Masood attacked and defeated the Indian Rajas in 430 A.H. and included Punjab and the Forts of Soni Pat and Hansi in the Ghazni Empire. In 431 A.H. Shaikh Ali Hajveri known as Data Ganj Bakhsh, one of the most famous Muslim Mystics of the sub-continent, came to India and finally settled at Lahore. Before him Shaikh Ismail Lahori, Shah Hussain Zanjani, Syed Yaqub Zanjani and Shaikh Hisamuddin were already working for the cause of Islam at Lahore.

The victory over India was, however, finally achieved by Sultan Shahabuddin Muhammad Ghori (d. 602 A.H.) who defeated the most strong and famous ruler of India namely Prithwiraj or Rai Pathora at the battlefield of Thanesar and thus cleared the way for the Muslims at large to have free movement throughout the subcontinent. This great victory, it is said, was due to the blessings of Khawaja Moinuddin Hassan Chishti Sajnari Ajmeri who had already come to India and settled At Ajmer, and as such the real

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credit of firm establishment of Islam and Islamic Institutions in India goes to him. Before proceeding further let us say a few words regarding this great benefactor of the Muslims of the subcontinent.

Khawaja Moinuddin Hassan Chishti

(537-632 A.H.)

Khawaja Moinuddin Hassan Chishti was born in 537 A.H. at Sanjaristan (or Sajistan). When he was of the age of seven years, due to the Tartar attacks, his father Khawaja Ghiasuddin shifted to Khurasan where Khawaja Moinuddin received his early education. When he was thirteen years of age, Khurasan was also destroyed by the Tartars. His father died when he was of fifteen years only. His father had left a garden and a flour mill (Chakki). One day when he was in his garden, a famous Mystic of Khurasan namely Ibrahim Qandozi came and gave him something to eat. The *Khawaja Sahib* ate it and there occurred a sudden spiritual change in him. He gave up the garden, the flour mill and all other assets of life and left for Samarqand and Bukhara in search of knowledge. He lived for twenty four years in Bukhara and completed his education. Then he went to Baghdad and became a disciple of great Mystic Khawaja Usman Harooni, and alongwith him he performed *Haj* and when he visited the shrine of the Holy Prophet (P.B.U.H.) at Madinah, he was spiritually commanded to go and work for Islam in the subcontinent. Thereafter he returned with his "*Peer*" to Baghdad and remainedin his company till 560 A.H. Then he againwent to Makkah and after journeying through various other places and meeting several great Mystic Scholrs including Ghausul Azam Abdul Qadar Jilani, Shaikh Najmuddin Kubra, Shaikh Shahabuddin Suhrawardy, Shaikh Abdul Hassan Kharqani and Shaikh Abdul Wahid, ultimately came to India through Ghazni.

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First he stayed at Lahore at the Shrine of Data Ganj Bukhsh and then came to Delhi, and after sometime finally settled at Ajmer. In those days the famous Raja Prithwiraj was ruling over the subcontinent. Sultan Shahabuddin Muhammad Ghori had first attacked him in 585 A.H. but was defeated. Then he again came with fresh forces in 588 A.H. and, with the blessings of Khawaja Moinuddin, defeated the Raja and thereafter conquered several forts and cities of India, Upto 590 A.H. the entire India was under the supremacy of the Muslim forces.

In 589 A.H. the *Khawaja Sahib* appointed Khawaja Bukhtiar Kaki as his Caliph at Delhi, and himself settled at Ajmer. He also deputed his disciples to various places all over India for the propagation of Islam. The Hindu Rulers (including Prithwiraj) and Saints (including Ajaipal) of India tried to oust the *Khawaja Sahib* and check his increasing influence over the people, but due to his extraordinary spiritual powers and extremely high moral character, all such attempts failed, and every body who came in conflict with him either ultimately submitted to him and became a Muslim or met with a shameful and treacherous end. Due to his mission millions of people embraced Islam in the subcontinent, and Islam got its roots firmly embedded in the soil of this country. He is, therefore, known as the *Sultan-ul-Hind* i.e. Spiritual Ruler of India. He is also recognised as a Viceroy of the Holy Prophet (P.B.U.H.) in the subcontinent. He was very learned and also a poet. He passed a very simple but extremely pious life in a hut. He, however, also married and had children too Among his sons Khawaja Fakhruddin, whose shrine is at Village Sarwar at a distance of about twenty five miles from Ajmer, was a famous Muslim Saint. His other sons Khawaja Mohiuddin Muhammad (d. 661 A.H.) Khawaja Ziauddin Abul Khair (d. 695 A.H.) and Khawaja Hisamuddin and daughter Bibi Hafiz Jamal were

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also great Mystics of their time. Among his disciples and caliphs Khawaja Bakhtiar Kaki of Delhi (d. 633 A.H.) and Khawaja Hameeduddin Nagori (d. 672 A.H.) are very famous.

Khawaja Moinuddin died at Ajmer in 632 A.H. His shrine still exists there and in order to pay homage to him people come from all over the subcontinent and even from abroad throughout the year. (*Seeyar-ul-Aulia*).

From amongst the four well-known Schools of Mysticism in Islam the *Chishtiah* and *Suhrawardiah* were the first to come to the subcontinent when there was Kufr (unbelief) and *Shirk* (raising sharers to God) and worship of the idols, sun, moon, stars and animals was common. One of the first Muslim Saints of the *Chishtiah* Order who came to India was Khawaja Abu Muhammad bin Abi Ahmed Chishti who came to India in the fifth century A.H. along with Sultan Mahmood Ghaznavi (*Nafha-tul-Uns*, p. 207 by Maulana Jaami). But the real credit of establishing the *Chishtiah* Order in the subcontinent goes to Khawaja Moinuddin Hassan. The *Khawaja Sahib* first came and settled at Ajmer which was the seat of the strongest and most famous Hindu Monarch of India of that time i.e. Prithwiraj also known as Rai Pathora. According to Abdul Haq *Mohaddis* of Delhi, "To settle at Ajmer for the propagation of Islam which at that time was not only the seat of the Hindu Empire but also the biggest Centre of *Kufr* and *Shirk*, was itself an act of extraordinary courage and spiritual power of the *Khawaja Sahib* (*Akhbaar-ul-Akhyar*, p. 24)." After settling at Ajmer Khawaja Sahib started his mission. This proved to be an open challenge to the Raja. Beside this, his simple and absolutely pious mode of living as well as extremely good moral conduct soon attracted the people and by and by his popularity increased. This further enraged the Hindu Ruler and, therefore, he

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with all his worldly strength, pomp and show came out to oust the *Khawaja Sahib*—a man living in extreme poverty having no worldly assets or power, and passing his life in a simple hut. But *Khawaja Sahib* remained firm to his mission till, with his blessings, the Raja was shamefully defeated and slain in the battlefield of Thanesar by the Muslim Army under the leadership of Sultan Shahabuddin Ghori. With this victory propagation of Islam became easy and *Khawaja Sahib* expanded his mission by establishing his branch institutions at various other places in the subcontinent, particularly at Delhi, Badayun, Qannauj and Nagore.

It may be noted that although Muslims had already come and settled in some parts of India before coming of the *Khawaja Sahib*, but they had no prominence at all. Due to the huge Hindu population and rule all over the sub-continent they had no civil rights of their own. It was after the coming of *Khawaja Sahib* and defeat of Prithwiraj that they got an open air to follow and propagate their religion.

Khawaja Bakhtiar Kaki

(505-633 A.H.)

Khawaja Bakhtiar Kaki was one of the most prominent pupils of Khawaja Moinuddin Chishti. He was born in 505 A.H. at village Osh (*Mawara-un-Nehr*). After receiving education at home he came to Baghdad where he met with and became the pupil of *Khawaja Sahib*, and under his direction came to India and settled at Delhi. He never liked to have any contact with the Kings or their courtiers and or accept any donation from them. He used to live in poverty and keep himself all the time busy in the Rememberance of God and purification of the heart and soul of the people and develop good moral character in them. He died at Delhi in 633 A.H.

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The *Chishtiah* Institution established at Delhi under the leadership of Khawaja Bakhtiar Kaki rendered great services in popularising Islam in the northern regions of the subcontinent. At that time Sultan Shamsuddin Altamish (d. 1211 A.D.) was the ruler in Delhi, and due to the Mangol barbarism in the Central Asia the people were extensively migrating to Delhi which had by that time become the centre of the subcontinent in all respects. The simple way of life and spiritual blessings of Bakhtiar Kaki attracted the people very much and even the King himself became his follower. Later the King constructed the most famous tower of Delhi known as "*Qutub Minar*" in his memory.

At Nagore Khawaja Hameeduddin Nagori (d. 1273 A.D.) another prominent disciple of *Khawaja Sahib*, worked for the propagation of Islam through the *Chishtiah* Institution. His own life was very simple. He used to cultivate the land and meet the expenses of his family from its produce. Landed properties were offered to him by the government but he refused to accept and preferred to live a poor but pious life.

After the death of Sultan Altamish the conditions in Delhi became a bit disturbed and even the Mystics started taking part in the politics. This was, however, fatal for the propagation of Islam. Therefore Khawaja Fariduddin Ganj Shakar, the most renowned pupil and caliph of Khawaja Bakhtiar Kaki left Delhi, and settled at Ajoodhan which is now known as Pak Pattan Sharif. This proved to be very useful in expanding the mission all over the Punjab, Sind and Frontier regions of the subcontinent.

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Khawaja Fariduddin Ganj Shakar

(569-664 A.H.)

Khawaja Fariduddin Ganj Shakar was born at Khanewal (Qasur, Punjab) in 569 A.H. His actual name was Masud. His ancestors, after the Tartar calamity in the Islamic World, migrated from Kabul to India and first settled at Lahore and then finally shifted to Qasur. After receiving education at home, Khawaja Fariduddin went to Multan for higher studies and there met with and became a disciple of Khawaja Bakhtiar Kaki in 584 A.H. After completing his education he came to Delhi and lived in the company of Khawaja Bakhtiar and whole-heartedly engaged himself in rigorous Mystic exercises. After the death of Khawaja Bakhtiar he became his spiritual successor. Later he shifted to Ajoodhan and established his "*Khaneqah*" (spiritual institution) there. Due to his most pious and simple life as well as his great services for the cause of Islam people loved him very much. Even the King namely Sultan Ghiasuddin Balban had become his follower. On account of his great services he is known as the reviver of the *Chishtiah* Oder in the subcontinent. He died at Ajoodhan in 664 A.H. On his grave Sultan Muhammad Tughlaq (d. 1352 A.D.) built a tomb which still exists and the people visit it in large numbers throughout the year.

From amongst the most revered disciples of Khawaja Fariduddin Ganj Shakar there were the two most prominent Mystics of India namely Khawaja Nizamuddin Aulia of Delhi and Ali Ahmed Sabir of Kalyar. It is after the names of these two great Mystics of the *Chishtiah* Order that the two subsequent sub-schools namely the *Chishtiah Nizamiah* and the *Chishtiah Sabiriah* are named and it is really the development of these two sub-schools of the

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Chishtiah Order which has played most extensive and effective role in the propagation of Islam in the sub-continent in the coming centuries.

Khawaja Nizamuddin Aulia of Delhi

(636-725 A.H.)

Khawaja Nizamuddin was the first Muslim Saint of the *Chishtiah* Order whose influence extensively spread throughout the subcontinent and whose teachings and training affected a large number of people throughout the country. He was one of the most revered disciples of Khawaja Fariduddin of Ajoodhan and had his seat of working at Delhi. He was born at Badayun (India) in 636 A.H. His forefathers were the descendents of Imam Hussain. They came from Bukhara and after staying for sometime at Lahore, they finally settled at Badayun, which was already a centre of Mystic Scholars of Iran and Khurasan. His father died when he was of five years of age and his mother who was a very pious and religious lady brought him up and educated him with all care, love and affection. After completing his education at home he came to Delhi at the age of sixteen years for further studies. At that time Sultan Nasiruddin Mahmood (d. 1266 A.D.) was the King and Ghiasuddin Balban (d. 1286 A.D.) was his minister. At Delhi he became disciple of famous Scholar Maulana Shamsuddin Khwarazmi and under his guidance soon completed his higher studies in Theology, Jurisprudence (*Fiqah*) and other subjects. While he was at Delhi his beloved mother also died. Then he went to Ajoodan and became a disciple of Khawaja Fariduddin and under his able guidance completed the Mystic training. Thereafter under the direction of Khawaja Fareeduddin, he came back and finally settled at Delhi where he established

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his own "*Khaniqah*" i.e. Mystic institution and started his mission of propagating Islam among the people.

At Delhi his extremely simple and pious life, affectionate mode of converting the people to Islam and developing good moral character among them, boldness on matters of principle as well as remaining away from Kings, Ministers and Courtiers excepting those who themselves used to come to him for guidance and blessings, he soon attracted the masses and people of all religions started coming to him from all over India to receive spiritual enlightenment from him. He died at Delhi in 725 A.H. and on his grave Sultan Muhammad Tughlaq built a beautiful tomb which still exist and people visit it daily in large numbers.

Khawaja Nizamuddin, as already said, again made Delhi the seat of the *Chishtiah* Mission. In "*Tarikh Feeroz Shahi*", Ziauddin Burney writes that the Institution of Khawaja Nizamuddin used to remain open for all the twenty four hours. Persons used to come, repent for their sins and get his blessings. Everybody irrespective of colour, caste, richness or poverty was allowed to come to the institution where there was arrangement for ablution and offering of the prayers all the five times daily. Thus throughout there was the endeavour to make the people repent for the sins and develop good moral character (pp.44-343).

In the seventh century A.H. the other prominent Mystic scholas of Islam who rendered valuable services for the cause of Islam in the subcontinent were Shaikh Ghaus Bahauddin Zakaria of Multan (b. 1192 A.D.) of the *Suhrawardiah* Order, and Syed Jamal Hayatul Meer of Lahore (b. 1128 A.D.) of the *Qadariah* Order.

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Shaikh Ghaus Bahauddin Zakaria of Multan

Shaikh Ghaus Bahauddin Zakaria of Multan was born at village Arwar in 1192 A.D. After completing his education at home he went to Baghdad and became a disciple of the great Muslim Saint and Builder of the *Suhrawardiah* Order namely Shaikh Shahabuddin *Suhrawardy* (d. 1234 A.D.) and thereafter returned to and settled at Multan under the direction of his teacher.He established spiriutal institutions (*Khaniqah*) at Multan and Oach and throughout his life worked for the propagation of Islam, purifying the heart and soul of the people through the Mystic ways of training. His tomb still exists at Multan.

Syed Jamal Hayatul Meer of the *Qadariah* Order was born at Baghdad in 522 A.H. (1128 A.D.). He came to Lahore and stayed in a corner of thefamous Miyani Graveyard of Lahore and from there he worked for the cause of Islam. People used to come to him and get spiritual training and mend their ways.

In the same century there also came to India the Mystics of *Firdausiah* Order which was in fact a Branch of the *Kubra'iyah* Order which owes its origin to Shaikh Najmuddin Kubra of Khwarazm (d. 610 A.H.) who was a disciple and caliph of Shaikh Abun Najeeb *Suhrawardy*. The first *Firdausiah* saint to come to India was Shaikh Badruddin Samarqandi, who was a disciple and caliph of Shaikh Saifuddin Bakharzari. The *Firdausiah* Order, however, remained confined in the Bihar Province of India, and actually it was revived and popularised by the great Mystic Shaikh Sharfuddin Yahya Muneri in the eight century A.H.

Before parting with the seventh century A.H. a few words may also be said regarding to two other most famous Mystics of this century namely Bu Ali Shah Qalandar of

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Pani Pat (Punjab), and Lal Shahbaz Qalandar of Sehwan (Sind).

Bu Ali Shah Qalandar

Bu Ali Shah Qalandar was born in 605 A.H. After completing his education he took up the teaching job and for complete twenty years of his life he worked as a teacher of Theology and other Islamic subjects in his institution near the *Qutub Minar* at Delhi. People liked him very much and even Sultan Jalaluddin Khilji, the well-known Muslim Ruler of India, had great regards for him. Due to his *Tableegh* i.e. propagation of Islam the Rajputs embraced Islam in large numbers. He belonged to the *Qalandariah* Order of Mysticism in Islam. He died in 724 A.H. at Karnal (Punjab).

Lal Shahbaz Qalandar

Lal Shahbaz Qalandar was born at Village Marwand near Tabrez in 573 A.H. (1177 A.D.). He was a descendant of Imam Jafar-e-Sadiq. His name was Syed Muhammad Usman Hanafi but he became famous with the name of Lal Shahbaz. After completing his education he became a disciple of Shaikh Abu Ishaq Baba Ibrahim Qadri (descendant of the *Ghausul Azam*) in the *Qadariah* Order and completed the Mystic training under his guidance. Thereafter he went to Makkah and Madinah, and remained in the company of various Mystic Scholars of Islam. Then he left for India through Iran. In India for some time he stayed at Ajmer, Delhi and other places and received spiritual blessings from Khawaja Moinuddin and Khawaja Bakhtiar Kaki and then finally settled at Sehwan (Sind), where he established his "*Khaniqah*" (religious institution) and due to his teachings and Mystic ways people embraced Islam in large numbers and became his disciples. In his old age he had adopted the *Qalandariah* Order and used to

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remain mostly busy in his own Mystical ecstasy. He was also a great Scholar, writer and poet, and some of his books including "*Meezan-us-Sarf*" and "*Sarf-e-Saghir*" served as text books for the students of "*Dars-e-Nizamiah*". He died at Sehwan in 673 A.H. where his shrine still exists (*Tazkerah-e-Sufeya-e-Sind*).

2. Eight and Ninth Centuries A.H. (Fourteenth and Fifteenth Centuries A.D.)

After Khawaja Nizamuddin, the Central Organization of the *Chishtiah* School came under the leadership of his disciple and Caliph Khawaja Nasiruddin Chiragh of Delhi (d. 757 A.H. or 1356 A.D.). He continued with his mission in spite of serious opposition and trouble created by the King Muhammad bin Tughlaq (d. 1352 A.H.). After him, however, the Mystics of this School accepted services to the government and spent most of their time in politics. Thus the Central Organization of *Chishtiah* School ended on the death of Nasiruddin Chiragh of Delhi. Side by side with the death of King Feeroz Shah Tughlaq (d. 1388 A.D.), the the Muslim Rule at Delhi also came to its end, and in all provinces the governors established their own rule, and thus Jonpur, Gujrat, Deccan, Bengal and Malwa got political prominence. With this political development in the sub-continent, the spiritual Centres also emerged in different places after splitting up of the Delhi Centre. It is significant to note that when Qutubuddin Aibak and Shamsuddin Altamish (d. 1211 A.D.) were trying to establish the Muslim Rule at Delhi, Khawaja Moinuddin Hassan was building his central institution at Ajmer. But when with the firm establishment of the Muslim Rule in Delhi, it became the Central seat of the political and social activities attracting people from all over the sub-continent as well as Iran and Afghanistan, Khawaja Sahib also established another Centre of his mission at Delhi under the

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leadership of Khawaja Bakhtiar Kaki. When, however, after the death of Altamish, Delhi lost its importance, the *Chishtia* Centre was also shifted to Pak Pattan. But when in the days of Allauddin Khilji the Muslim Empire at Delhi was again firmly established and Delhi again had the best of its time, Khawaja Nizamuddin re-established the *Chishtiah* Centre at Delhi and gave special attention to the social and spiritual reforms of the people at large. In his institution the doors were always open for all those who could come to repent on misdeeds and adopt good moral character. Then after the end of Tughlaq Rule, and death of Nasiruddin Chiragh of Delhi, as already stated, the *Chishtiah* Centre also split up, and work on both sides started on the provincial level.

Before proceeding further it may also be noted that although the political and spiritual movements proceeded side by side in the subcontinent and the latter played fundamental role in the former, yet the Mystics never liked to be the paid servants of the government, rather they always avoided and discouraged close contacts with it. The fact, however, remains that the establishment of the Muslim Rule over the subcontinent required unity and strength of the Muslim Community as a whole, and unity and strength were undoubtedly provided by the Mystics who on one hand endeavoured to expand the Islamic Faith among the non-Muslims, and on the other hand build good moral character among the Muslims themselves. This automatically resulted in creating courage, unity and discipline among the Muslims and as a result they succeeded in establishing their rule over the subcontinent for centuries to come.

The reason for destruction of the political and spiritual Centres of Delhi was that King Muhammad bin Tughlaq first asked, and then also used force, to make the Mystics

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particularly Naseeruddin Chiragh of Delhi to shift to Deccan. The Mystics, however, refused to do so and thus there started a tussle between the King and the Mystics. This diverted their attention from their mission to their own self-defence. The King then ordered for migration of the population from Delhi to Deogir. The Mystics also as a result had to shift from Delhi and establish their institutions at other places particularly at Pandwal, Luckhnowti, Daulatabad, Gulbargah, Burhanpur, Zainabad, Mandwah and Ahmadabad which in the near future became important seats of Mysticism in the subcontinent and played great part in the propagation of Islam in the Southern and Eastern parts of India.

From amongst the pupils of Khawaja Nizamuddin, a Bengali Mystic Sirajuddin alias Akhi Siraj went to Lucknowti (Bengal) and established a *Chishtiah* Institution there. His pupils also worked for Islam in Bengal. The famous among them was Ala-ul-Haq Wad-din bin Asad Bengali who established his seat at Pandwal. After him his son Nur Qutub-e-Alam and disciple Mir Syed Ashraf Jehangir Samnani became the prominent workers of the *Chishtiah* Mission. When Raja Kanz intended to cause harm to the Muslims in Bengal, Nur Qutub-e-Alam and Syed Ashraf Jahangir Samnani asked Sultan Ibrahim Sharqi to attack Bengal. The caliphs of Nur Qutub-e-Alam established their Centres in Bengal, Bihar. Jonpur and rendered great services there for the propagation of Islam.

In 1347 A.D. Allauddin Behman Shah established his rule in Deccan. Earlier to it the Mystics of Chishtiah School had already migrated to the various parts of Deccan and started their mission. It is said that establishment of the Behman Rule itself was due to the blessings and wellwishes of Khawaja Nizamuddin of Delhi who had wished him to be the King when he had met him during his

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life time. When Muhammad bin Tughlaq forced the Mystics to leave Delhi, Burhanuddin Gharib was the first man to go to Deogir and start his mission there (*Seeyar-ul-Aulia*, P.179). The next important and famous Mystic of *Chishtiah* School to go to Deccan was Syed Muhammad *Gesudaraz*. He was welcomed by Sultan Feeroz Shah Behmani with great honour. He settled at Gulbargah and established a big institution there (*Akhbaar-ul-Akhyar*, pp.129, 134 and *Gulzar-e-Abrar*, P.139). Both these great Mystics and their caliphs spread the teachings of Islam all over Deccan.

In Gujrat, Syed Hussain, Hissamuddin Multani and Shah Barakallah the caliphs of Khawaja Nizamuddin did a lot for the propagation of Islam (*Gulzar-e-Abrar*, pp.43, 44, 116, 117). Apart from them Allama Kamaluddin (d. 756 A.H.), Habiruddin Nagori (d. 858 A.H.), and Kamaluddin Nagori (d. 858 A.H.0, and Kamaluddin Qazveri (d. 881 A.H.) also worked in this mission.

In Malwa and its suberbs, Wajihuddin Yusuf, Kamaluddin and Maulana Mughisuddin, the three caliphs of Khawaja Nizamuddin of Delhi established the *Chishtiah* Institutions and propagated Islamic teachings. (*Seeyar-ul-Aulia*, pp.197, 198, 286, 287).

We now come to the other branch of *Chistiah* School namely the *Chishtiah Sabiriah* which owes its origin to Ali Ahmad Sabir of Kalyar the second most renownd pupil and Caliph of Khawaja Fariduddin Ganj Shakar.

Sabir Kalyari

(592-690 A.H.)

His name was Allauddin Ali Ahmad Sabir Kalyari. He was born in 592 A.H. at Hirat. He was a descendant of

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Shaikh Abdul Qadir Jilani. His father was Shah Abdul Rahim who was a brother-in-law of Khawaja Fariduddin Ganj Shakar and had remained in his company at Pak Pattan. Thereafter he returned to Hirat and died there in 597 A.H. After the death of his father his mother brought Allauddin Sabir to her own brother Khawaja Fariduddin at Pak Pattan where Allauddin lived under the company and training of Khawaja Sahib. Allauddin later became a disciple to him and very soon became perfect in the Mystic order. In 650 A.H. under the command of his *Peer*, Sabir came to Kalyar (a place near Hardawar) where at that time there was one of the biggest Hindu Temples of India. After Sabir came and settled there, it became a seat of the *Chishtiah* Mission. Sabir remained at Kalyar for the rest of his life and died there in 690 A.H. (*Anwaar-ush-Shuhood*, and *Seeyar-ul-Aulia*).

Sabir was succeeded by Shamsuddin Turk who was a descendant of Khawaja Ahmad Yusfi (d. 1166 A.D.). His seat was Panipat where he died in 718 A.H. After him Jalaluddin Panipatti (d.775 A.H.) became the head of this School. Among his Caliphs Ahmed Abdul Haq did a lot for the popularisation of this mission. He was the first to establish the *Sabiriah* Institution of Roodli (District Barabanki) which became an important seat of Mysticism for the Northern India. He died in 837 A.H., and his son Shaikh Arif (d. 882 A.H.) succeeded him, and after his death his son Shaikh Muhammad became the leader. His most famous Caliph was Abdul Quddus Gangohi who is one of the most prominent Mystic Scholars of the Ghishtiah *Sabiriah* School. He left Roodli in 1491 A.D. and settled at Shahabad where he lived for 38 years. Then he shifted to Gangoha (District Saharanpur) and died there in 1537 A.D. Due to the disturbed political conditions in the sub-continent he also took part in politics and maintained relations with the rulers. In a letter addressed to Sultan

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Sikandar Lodhi he advised him to take special care of the public particularly the Scholars and Mystics. When Babur conquered India, he also advised him to thank God and to do justice between the people and adopt the life of obedience to God according to the *Shariah* (*Maktoobaat-e-Quddusi*, p.337).

The Mystics of the earlier ages had taken particular care to remain away from politics and give their fullest attention to their own mission. Among their descendants, however, there were persons who did otherwise. But this proved to be fatal to their own mission. Due to the need of the time Khawaja Bahauddin Zakaria and Ruknuddin of Multan also maintained relations with the government but did not overlook the interest of their own work. Their descendants, however, gave importance to their relations wit the government and overlooked the well-being of their own mission. As a result their mission could not flourish in the subcontinent. Similarly after the death of Abdul Quddus Gangohi his sons gave more importance to their relations with the government and as such they could not render any service for the cause of their own mission (*Tazkerah* by Maulana Abul Kalam Azad, New Edition, pp.35-37). The mission of Abdul Quddus Gangohi was, however, revived by his disciples JalaluddinThanesari (*Akhbaar-ul-Akhyar*, pp.277-278), Abdul Ghafoor Azampuri (Ibid, p. 216), Abdul Aziz Keeranvi, Abdul Sattar Saharanpuri and Abdul Ahad (father of *Mujaddid Alf-e-Sani*).

Shaikh Sharfuddin Yahya Moneri

(661-782 A.H.)

In the eight century A.H. we also have one of the most illustrious Mystic Scholars of India working for the cause of Islam in the Bihar Province, namely Shaikh Sharfuddin Yahya Moneri (661-782 A.H.) of the Firdausiah Order of

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Mysticism. He was a descendant of Zubair bin Abdul Muttalib. His forefathers came from Al-Khalil (Syria) and settled at Village Monir in the Bihar Province of India where he was born in 661 A.H. After receiving his education at home he went to Sunargaon and became a disciple of famous Scholar Maulana Shamsuddin Abu Tawama. After completing his education there he went to Delhi (in 690 or 691 A.H.) and became a disciple in Mysticism of Shaikh Najeebuddin Firdausi (d. 691 A.H.) (*Manaqib-ul-Asfia*, p. 132). During the return journey to Monir from Delhi, he all of a sudden disappeared and remained for twelve years in the jungles of Rajgeer busy in meditation and Mystic observations. On his return from the jungles his "*Khaniqah*" was constructed outside Monir under the special orders of Sultan Muhammad Tughlaq and landed properties were reserved for it maintenance and expenses. From 724 A.H. upto the last moments of his life, Shaikh Sharfuddin devoted his life for the spiritual and moral training of the people at large. It is said that more than one lac persons repented for their sins at his hands and became his disciples. Several non-Muslims and Hindu Saints accepted Islam through him. He used to sit in open public meetings and people were allowed to discuss with him on matters of religion and after satisfaction embrace the Islamic Faith. He was very kind to the people and passed a very simple and pious life according to the Qur'an and *Sunnah*. He wrote many books on Theology and Mysticism out of which the collection of his letters known as "*Maktoobaat-e-Sadi*" is very famous. He died in 782 A.H.

Tenth and Eleventh Centuries A.H. (Sixteenth and Seventeenth Centuries A.D.)

In the tenth and eleventh centuries A.H. also there was no Central Organization of the *Chishtiah* Mission. At

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different places different persons performed their duties in the advancement of the cause. Jalaluddin Thanesari (d. 989 A.H.) was in the days of Emperor Akbar (d. 963 A.H.) and although Akbar respected him very much yet he did not accept the service of his Court and spent his life in the teaching and propagation of Islam. From amongst his disciples Abu Saeed Gangohi (d. 1049 A.H.) was very famous because he gave special attention to the cause of his mission. The other important Mystics of this age were Muhibullah Allahabadi (d. 1058 A.H.), Abdul Aziz Chishti Dehlavi (d. 975 A.H.), and Shaikh Salim Chishti of Fatehpur Seekri. The last named was also in the days of Akbar and Akbar had great regards for him. It is said that due to his prayers Jehangir was born to Akbar. He was from amongst the descendants of Khawaja Fariduddin Ganj Shakar of Pak Pattan Sharif.

It appears that due to the firm establishment of the Mughal Rule all over the subcontinent, conditions throughout the country remained normal during the fifteenth to seventeenth centuries A.D., and therefore during this period the missionary work of the Mystics was also calmed down. There is only one intance which we have of great significance and importance and that was in the last days of Akbar and the early days of Jehangir (d. 1014 A.H.). Akbar the great Muslim Emperor of India tried to introduce a new religion namely the "*Deen-e-Illahi*", which was basd on an admixure of the teachings from Islam as well as Hinduism in particular and other religions in general. The new religion was in fact the result of Hindu diplomacy and virtually it was as attempt to merge the Muslim minority of the subcontinent into the overwhelming majority of the Hindus. At such a delicate point of time the great Muslim Mystic Shaikh Ahmad Sarhandi known as *Mujaddid Alf-e-Sani* came forward and with utmost courage opposed the new religion and although

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he was put in jail and made to suffer yet he remained firm to his mission with the result that the new religion soon died its natural death and thus Islam was saved from destruction in the subcontinent. It is due to this great service which this great Mystic of Islam rendered for the cause of Islam that he is known as the *Mujaddid Alf-e-Sani* (i.e. reviver for the next one thousand years). Another service of great significance which he rendered was to plead in support of a cow slaughter when there was serious move to ban it in order to please the Hindus.

Shaikh Ahmad Sarhandi

(971-1034 A.H.)

Shaikh Ahmad Sarhandi was born at Sarhand in 971 A.H. He completed his education at the age of seventeen years and then took up the job of teaching. Later he joined the *Naqshbandiah* Order of Mysticism in Islam and became a disciple of Khawaja Muhammad Baqi known as "Baqi Billah" of Delhi. He died in 1034 A.H. and his shrine still exists at Sarhand.

The other prominent Muslim Mystics who rendered valuable services for the cause of Islam in the subcontinent in the 10th and 11th centuries A.H. were Maulan Muhammad Zahid (d. 936 A.H.) of Hisar, Maulana Khawajgi Aikanki (918-1000 A.H.), Khawaja Baqi Billah of Delhi (971-1012 A.H.0, Mir Muhammad No'maan (977-1060 A.H.) of Agra, and Khawaja Muhammad Masoom (1007-1079 A.H.), of the *Naqshbandiah* Order, and Syed Muhammad Ghaus Qadri Ochi Halabi (d. 1517 A.D.), Shah Kamal Qadri Kethli (1489-1572 A.D.), Shaikh Abdul Haq *Mohaddis* Qadri Dehlavi (1551-1642 A.D.) and Hafiz Shah Haji Muhammad Nosha Ganj Bukhsh Qadri (959-1064 A.H.) of the *Qadariah* Order.

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Khawaja Baqi Billah

(971-1012 A.H.)

Khawaja Bin Billah was born in 1971 A.H. at Kabul. After completing his education he journeyed through various places including *Mawara-un-Nehr*, Bulkh, Badakhshan, Lahore, Kashmir and Delhi, and finally settled at Delhi where he started his mission of rendering spiritual and moral services for the people at large. He passed a simple life. Among his disciples was the great Muslim Mystic Shaikh Ahmed Sarhandi known as *Mujaddid Alf-e-Sani* who had the outstanding courage of opposing the *Deen-e-Illahi* of Emperors Akbar and Jehangir. Khawaja Baqi Billah defined various Mystic terms of the *Naqshbandiah* Order. He died at Delhi in 1012 A.H.

Syed Muhammad Ghaus Qadri

(d. 1517 A.D.)

Syed Muhammad Ghaus Qadri Ochi Halabi came to India and settled at Och in 1482 A.D. On account of his simple pious life and extraordinary spiritual qualities the ruler of Sind Sultan Hussain Mirza and also Sultan Sikandar Lodhi became his disciples. He died at Och in 1517 A.D.

Shah Kamal Qadri Kethli

(d. 1573 A.D.)

Shah Kamal Qadri Kethli another prominent Mystic of the Qadariah Order came from Baghdad and settled in Kethli (East Punjab) in the year 1520 A.D. In those days Sher Shah Suri was the ruler of India. Alongwith Shah Kamal also came the two famous Mystics of Thatta (Sind)

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namely Shah Abdullah and Shah Mobin. Shah Kamal worked for the cause of Islam through the *Qadariah* Order in Multan, Lahore, Sarhand, Agra, Ahmadabad, Punjab, and Thatta. He had a large number of disciples and Caliphs. He died in 1573 A.D.

Shaikh Abdul Haq *Muhaddis* Qadri

(1551-1642 A.D.)

Shaikh Abdul Haq *Muhaddis* Qadri Dehlavi is one of the most prominent Mystic Scholars of India. He was born in 1551 A.D. at Delhi during the reign of Islam Shah Soori. In those days the Mehdi Movement was gaining much importance. Later in the days of Emperors Akbar and Jehangir the Isalmic Faith and discipline were made the subject matter of dispute and discussion. In those circumstances Shah Abdul Haq entered into the field and successfully met with the challenge of the time. With the force of his writings and speeches he refuted the allegations leveled against the Islamic Order. He was very able and learned in Theology and Mysticism and also wrote several books on *Tafseer*, *Hadis*, Ethics, Mysticism and Jurisprudence. His commentaries on the *Futuhaat-ul-Ghaib* of the *Ghausul Aazam*, and the *Mishkaat Sharif* are very famous. He was a contemporary of *Mujaddid Alf-e-Sani*. In his late years Emperor Jehangir, his beloved Queen Noor Jehan and Shah Jehan Became angry with him. Jehangir had actually issued the orders for his exile to Kabul, but before he left for Kabul Jehangir died and the matter ended. He died in 1642 A.D. at Delhi.

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Hafiz Shah Haji Muhammad Nausha

(959-1064 A.H.)

Hafiz Shah Haji Muhammad Nausha Ganj Bukhsh Qadri was born in 959 A.H. during the reign of Islam Shah Soori. He was the disciple and Caliph of Shah Sulaiman Noori Bhalwali. He was very learned and a great Mystic of his time. He rendered valuable services for the propagation of Islam. He had sent his Caliphs to distant places and even to foreign countries. It is said that through his mission two lac persons embraced Islam. He was very generous and was accordingly known as Ganj Bukhsh. Emperor Shah Jehan (d. 1036 A.H.) personally requested him for prayers for the victory over Qandhar and it was accordingly conquered. He was also a writer and left many books on different Mystical topics. He died in 1064 A.H.

It may be noted that the two famous Mystic poets of Punjab namely Bulle Shah and Waris Shah of the eighteenth century A.D. were also of the *Qadariah* Order of Mysticism in Islam.

4. Twelfth and Thirteenth Centuries A.H. (Eighteenth and Nineteenth Centuries A.D:)

In the twelfth century A.H., however, there started the downfall of the Mughal Rule and naturally therefore, again there was decline in the discipline, character and social status of the Muslim Community in the subcontinent. The Mystic missions, therefore, again came out in the field and in this respect the services rendered by Shah Kalimullah of Delhi and his disciples are worth mentioning. Shah Kalimullah (1650-1729 A.D.) had established his seat in Delhi on the pattern of the earlier Mystics of the *Chishtiah* School and sent his disciples and Caliphs to distant places to establish their institutions there and work for the

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propagationof Islam. Thus in him the central organization of the *Chishtiah* Order once again got its revival, and accordingly he is also known as the Reviver of the Chishtiah Order in India. He also wrote many important books on Mysticism. It was the time when Emperor Aurangzeb (d. 1067 A.H.) was in his last days and he as well as his high officals and the army had shifted to Deccan. Shah Kalimullah, therefore, also sent his prominent caliph Nizamuddin to Aurangabad where he established a big institution and worked for the propagation of Islam. He died at Aurangabad in1142 A.H. After the death of Aurangzeb, Delhi also lost its status, and in the days of Muhammad Shah there was extreme down fall in all respects. Looking to these conditions Shah Fakhruddin (1129-1199 A.H.) the son and Caliph of Nizamuddin Aurangabadi migrated to Delhi and started his mission there. Due to his extraordinary knowledge, intelligence and spiritual ways of creating religious awakening in the heart and soul, people gathered around him to have a blessed life under his guidance. Bahadur Shah Zafzar the last Mughal Emperor himself was a great admirer of Shah Fakhruddin and in his poetical compilations he has quoted the name of Shah Fakhruddin with great reverence.

One of the most prominent disciples and Caliphs of Shah Fakhruddin namely Shah Noor Muhammad Maharvi (1142-1205 A.H.) worked for the cause of Islam in the Punjab and in his days various places particularly Taunsa, Chachran, Kot Mithan, Ahmadpur and Multan became the Centre of the *Chishtiah* Order. Another of his caliphs namely Shah Niaz Barelvi (1173-1250 A.H.) established his seat in Ruheelkhand. He was also one of the most famous Urdu poets of the subcontinent whose poems in praise of the Holy Prophet (P.B.U.H.) are being frequently recited with interest and love by the Muslims in religious ceremonies throughout the subcontinent.

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The other most renowned Mystics of the *Chishtiah* Order who rendered valuable services for the cause of Islam particularly in the Punjab were Khawaja Muhammad Aqil (d. 1229 A.H.), Hafiz Muhammad Jamal Multani (d. 1226 A.H.), Shah Muhammad Sulaiman Taunsvi (d. 1267 A.H.), and his worthy Caliphs namely Hafiz Muhammad Ali Khairabad (d. 1265 A.H.), Haji Najmuddin (d. 1287 A.H.), Khawaja Shamsuddin Sayalvi (d. 1300 A.H.), and Khawaja Allah Bukhsh Taunsvi (d. 1319 A.H. or 1901 A.D.)

Similarly in its second phase of revival the other branch of *Chishtiah* namely the *Chishtiah Sabiriah* made its seat at Amroha where Shah Izzuddin (d. 1172 A.H.), Shah Abdul Hadi (d. 1190), and Shah Abdul Bari (d. 1226 A.H.), rendered valuable services for the cause of Islam through their institutions. The pupil of Shah Abdul Bari namely Haji Syed Abdur Rahim Fatimi (d. 1246 A.H.) took part in the Balakot Battle under the leadership of Syed Ahmad Shaheed and died in the battlefield. Amongst his famous Caliphs was Mianji (or Mian Jeo) Noor Ahmad Jhanjhanvi (d. 1259 A.H.) who was the "*Peer*" (spiritual guide) of Haji Imdadullah Muhajir Makki (1232-1317 A.H.) who was famous as a great Muslim Mystic Scholar not only in the subcontinent but also in varius other countries of the world, and it was really through him that the Sabriah School attained the climax of its reputation.

Haji Imdadullah Muhajir Makki

(1232-1317 A.H.)

He was bornat Thana Bhawan (India) in 1232 A.H. (1817 A.D.) He was a descendant of Hazrat Umar the Second Worthy Caliph of the Holy Prophet (P.B.U.H.). After completing his education he went to Hijaz in 1260 A.H. and remained there for two years. After his return

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from Hijaz he dedicated his life for the cause of Islam through the *Chishtiah Sabiriah* Order of Mysticism in Islam. His pious life and extraordinary knowledge of religion soon attracted the masses and people became his followers in large number. Among his famous disciples were many Mystics and Scholars of the subcontinent including Maulana Rashid Ahmed Gangohi, Maulana Muhammad Qasim Nanotvi, Maulana Mahmoodul Hassan and Maulana Ashraf Ali Thanvi. He also took part in the Independence Movement of 1857 A.D. against the British and when the movement failed, he wnet to Hijaz where he died at Makkah in 1317 A.H. (1899 A.D.) and was buried in the Jannat-ul-Mu'ala.

His contribution to the Muslim History in India is of great importance. It was due to the services of his famous disciples namely Maulana Rashid Ahmed Gangohi (d. 1322 A.H.), Maulana Muhammad Qasim Nanotvi (d. 1297 A.H.) and Maulana Mahmoodul Hassan (d. 1339 A.H.) that the famous religious institution of Deoband was established in the nineteenth century A.D. which rendered valuable services for spreading the teachings of Islam in the sub-continent. Another group of his followers including Maulana Ashraf Ali Thanvi (d. 1362 A.H.) (one of his own disciples and Caliphs) and Maulana Muhammad Ilyas (d. 1363 A.H.) (disciple of Maulana Rashid Ahmed Gangohi) rendered great services for the spiritual training and uplift of the Muslims in India. The movement started by Maulana Muhammad Ilyas known as "*Tablighi Jama'at*" has spread throughout the world and its followers are working for the propagation of Islam all over the world. There is yet another movement which also owes its origin to Haji Imdadullah i.e. the Movement for the Freedom of India of which the leaders were Maulana Mahmoodul Hassan, Maulana Obaidullah Sindhi (1872-1944 A.D.) We will deal with the Freedom Movement in a bit detail in this book at a

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later stage. First let us complete our account of the services rendered on the religious level upto the twentieth century, and in this respect let us first say a few words regarding the life and works of Maulana Muhammad Qasim Nanotvi, and Maulana Rashid Ahmad Gangohi. With the rest we will deal under the twentieth century.

Maulana Muhammad Qasim Nanotvi

(1248-1297 A.H.)

He was born at Nanota (India) in 1248 A.H. (1831 A.D.). He was descendant of Hazrat Abu Bakr the first Worthy Companion first Worthy Caliph of the Holy Prophet (P.B.U.H.). After completing his education at home he went to Delhi in 1260 A.H. and received further education from Moulvi Mamlook Ali (d. 1267 A.H.). Thereafter he became a disciple of Haji Imdadullah Muhajir Makki in Mysticism. In 1283 A.H. (1867 A.D.) he laid the foundation of the famous Darul *Uloom* of Deoband which rendered valuable services for the cause of Islam in the subcontinent. He was able and learned and knew the art of discussion. He took part in religious debates against the Christian Popes and the Hindu Scholars and always defeated them. One of his famous debates was held in a public meeting at Chandpur in 1293 A.H. in which he very ably and successfully pleaded for and proved the supremacy of Islam upon all other religions particularly Christianity and Hinduism. He also wrote many books on religious subjects. He died in 1297 A.H. (1879 A.D.).

Maulana Rashid Ahmad Gangohi

(1244-1322 A.H.)

He was born at Gangoha (India) in 1244 A.H. (1828 A.D.). He was a descendant of Hazrat Abu Ayub Ansari

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through Maulana Abdul Quddus Gangohi (d. 945 A.H.) After completing his education at home he also came to Delhi and became a disciple of Moulvi Mamlook Ali. Thus he was a classmate of Maulana Muhammad Qasim Nanotvi. Subsequently he also became a disciple of Haji Imdadullah Muhajir Makki in the *Chishtiah Sabiriah* Order of Mysticism and after his permission himself took up the task of propagation of that order and rendered valuable services for it in the subcontinent. He died in1322 A.H. (1905 A.H.)

The other prominent Muslim Mystics who rendered valuable services for the cause of Islam in the 12 th and 13 th Centuries A.H. were Mirza Mazhar Jan-e-Janan of Delhi (1111-1195 A.H.), Qazi Sanaullah Panipati (d. 1225 A.H.), Shah Abu Saeed (d. 1250 A.H.), Shah Ahmed Saeed (d. 1277 A.H.) and Shah Abdul Ghani (1296 A.H.), who were all of the *Naqshbandiah* Order of Myticism in Islam. In the last quarter of the nineteenth century A.D. we also have the name of Ahmed Raza Khan of Barely belonging to the *Qadariah* Order whose services for the cause of Islam are very much revered. Since he lived upto and died in the first quarter of the twentieth century A.D. we will deal with his life and works also under the twentieth century.

5. Fourteenth Century A.H. (Twentieth Century A.D.)

Religious and political developments in the Sub-continent

Twentieth Century A.D. has proved to be a century of many important political as well as social developments in the subcontinent. On one hand the Freedom Movement, which had actually started in 1857 A.D. but which had been crushed by the British Army, got momentum in this century, and on the other hand the movements of Hindu Muslim Unity, banning of cow slaughter, non-co-operation

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with the British Government and finally division of India into two independent States, very seriously and extensively affected the life of the people at large.

In all these movements the great Muslim Scholars and Mystics also played their role. They were, however, all along divided in two major groups, one belonging to the Deoband and the other to Barely. The former represented by Maulana Mahmoodul Hassan, Maulana Obaidullah Sindhi and Maulana Hussain Ahmed Madani was Pro-Indian National Congress and remained as such upto the last excepting two of its very prominent members namely Allama Shabbir Ahmad Usmani and Mufti Muhammad Shafi who later joined the All India Muslim League, and the latter represented by Maulana Ahmed Reza Khan was Pro-All India Muslim League from the very beginning and remained as such upto the last. Before proceeding further, therefore, let us say a few words regarding the lives and works of Maulana Mahmoodul Hassan, Maulana Ashraf Ali Thanvi, and Maulana Muhammad Ilyas of Deoband, and also of Maulana Ahmad Reza Khan whose political and religious views have played important role in the achievement of Pakistan as an Ideological State for the Muslims of the subcontinent.

Maulana Mahmoodul Hassan

(1268-1339 A.H.)

He was born at Barely in 1268 A.H. (1851 A.H.) He was the most favourite student of Maulana Muhammad Qasim Nanotvi at Deoband. After completing his education he was appointed as a teacher in the Deoband Institution in 1289 A.H. Thereafter he performed *Haj* and became a disciple of Haji Imadadullah Muhajir Makki in the *Chishtiah Sabiriah* Order. In 1305 A.H. he was appointed as the Head of the Deoband Institution and remained as

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such till his death in 1339 A.H. (1920 A.D.) He is generally known by the title of "*Shaikh-ul-Hind*".

Maulana Mahmoodul Hassan was one of the most famous Scholars of Deoband. His Urdu Translation of the Holy Qur'an is taken to be most authentic by the Deobandi Scholars. He was also one of the veteran Muslim Leaders of India in the Freedom Movement.

Maulana Ashraf Ali Thanvi

(1280-1362 A.H.)

As an author, speaker and reformer, Maulana Ashraf Ali Thanvi is one of the most revered personalities of Deoband. He has written many books on religious subjects out of which his commentary of the Holy Qur'an known as *"Bayan-ul-Qur'an*", commentary on the famous "Masnavi" of great Mystic poet Maulana Jalaluddin Roomi, and "*Beheshti Zewar*" are of outstanding and everlasting fame and reputation.

He was born at Thana Bhawan (India) in 1280 A.H. (1863 A.D.). He was educated at Meerut, then at Thana Bhawan and finally also at Deoband. He became famous for his *Fatwas*, religious speeches and books. In 1301 A.H. he was appointed as Head of the "*Faiz-e-Aam*" Institution at Kanpur where he served till 1315 A.H. and during that period he also performed *Haj* and became a disciple and caliph of Haji Imadadullah Muhajir Makki. After return to Thana Bhawan in 1315 A.H. he finally settled there and worked for the cause of Islam through the *Chishtiah* Sabiriah Order. He died in 1362 A.H. (1943 A.D.).

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Maulana Muhammad Ilyas

(1303-1363 A.H.)

He was born at Delhi in 1303 A.H. (1886 A.D.) He received his education firstly at Delhi, Kandhela and Gangoha and then in 1326 A.H. he joined the Deoband Institution where he became a disciple of Maulana Mahmoodul Hassan. Later he also became a disciple of Maulana Rashid Ahmed Gangohi in the *Chishtiah Sabiriah* Order. In 1328 A.H. he was appointed as a teacher in the Saharanpur Institution where he served for two years. Then he returned to and finally settled at Delhi, and established his own institution near *Basti Nizamuddin* where he started his famous mission of the "*Tablighee-Jama'at*" in 1344 A.H. The work was initially started from Mewat where it soon became successful and thereafter by and by spread throughout India and at present it is working throughout the world. According to the very simple programme of this mission the Muslims go in groups to distant places, meet their other brothers in Islam and invite them to observe Islam in their daily life. They also go and propagate Islam among the non-Muslims. At present Maulana Muhammad Zakaria is the Head of this Jama'at.

Maulana Muhammad Ilyas died at Delhi in 1363 A.H. (1944 A.H.)

Allama Shabbir Ahmad Usmani

(1305-1369 A.H.)

He was born in 1305 A.H. (1885 A.D.). He received education at Deoband under the able guidance of Manlana Mahmoodul Hassan and then also served as a teacher there. In 1919 A.D. he was appointed as Head of the Arabic *Madressah* at Fatehpuri Mosque of Delhi where on account

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of his vast knowledge and learned speeches he soon became famous. When Maulana Mahmoodul Hassan formed the "*Jamiat-ul-Ansar*" at Deoband, Allama Usmani was also taken as member of its executive. Thereafter he left Delhi and finally settled at Deoband and was again appointed as a teacher in the Deoband Institution. As an outstanding Scholar and teacher of *Tafsir, Hadis, Fiqah, Ilm-ul-Kalam*, Philosophy and Logic his fame soon spread throughout India. After some time he was promoted as Head of the Deoband Institution in which capacity he served the Institution till 1943 A.D.

Allama Usmani took active part in politics as member of "*Jamiat Ulema-e-Hind*" which was formed in 1919 A.D. Subsequently he joined the All India Muslim League in 1945 A.D. and rendered valuable services for the cause of Pakistan. The Deobandi *Ulema* including Mufti Kifayatullah of Delhi tried to persuade him to join them again, but could not succeed. (See *Mukalamat-us-Sadrain*). In 1945 A.D. he came to Karachi, and finally settled there. On account of his valuable services for the cause of Islam and Pakistan he was declard to be the "*Shaikh-ul-Islam*" of Pakistan. He died in 1949 A.D. (1369 A.H.) at Bahawalpur and was buried at Karachi.

Allama Usmani's Explanatory Notes on the Holy Qur'an and Commentary of "*Sahih Bukhari*" known as "*Fazl-ul-Bari*" are very famous and are taken to be authentic by the Scholars of Deoband.

Maulana Ahmad Reza Khan

(1272-1340 A.H.)

Maulana Ahmed Raza Khan was born at Barely in 1272 A.H. (1856 A.D.). He was extremely sharp and intelligent. At the age of thirteen he completed his

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education and started writing "*Fatwas*". He was master of fifty two branches of knowledge, and wrote more than one thousand books on different subjects and in different languages. He is known as the "*Imam-e-Ehl-e-Sunnat*" because of his outstanding services rendered for the cause of Islam and particularly in saving the fundamental Islamic Faith from destruction at the hands of the "*Wahabiahs*" and also because of the stand he took against the political movements of Hindu Muslim Unity, Banning of Cow Slaughter, and Non-Co-operation against the British Government. All these movements had in fact been started at the instance of the Indian National Congress, and the real purpose of these movements was to merge the Muslim minority into the Hindu majority. Thus he was in fact the real originator of the Two Nations Theory which later on became the basic slogan of the All India Muslim League and resulted in the achievement of Pakistan.

Ahmed Reza Khan was a Scholar of outstanding Calibre. He wrote on many important topics, and his books relating to the fundamental faith in the Holy Prophet (P.B.U.H.) are a land mark in the theological literature of Islam. His *Fatawas* (i.e. pronouncements on religious matters) which run in several volumes are of great judicial importance and are cited with great reverence and authority among the Muslim Jurists and students of *Fiqah*. His Translation of the Holy Qur'an is also very unique, authentic and famous.

Ahmed Reza Khan was also a poet. His poems in praise of the Holy Prophet (P.B.U.H.) are frequently recited in religious ceremonies all-over the subcontinent with interest and love.

Ahmed Reza Khan died at Barely in 1340 A.H. (1921 A.D.) where his shrine still exists.

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Abdul Aleem Siddiqui

(1892 – 1953)

Among the most famous disciples of Ahmed Reza Khan we have the name of Maulana Muhammad Abdul Aleem Siddiqui who was a great missionary of Islam in the foreign countries particularly the continent of Africa. He was born at Meerut in 1892 A.D. After completing his education at home he became a disciple of Maulana Ahmed Reza Khan in Mysticism, and thereafter took up the mission of propagating Islam among the non-Muslims. He was very able and learned, and used to convert the Non-Muslims through logical reasoning. He worked for forty years in Africa, America, England, Indonesia, Singapore, Malaya, (Now called Malaysia) Burma, Cylon, (Now called Sri Lanka) Thialand, China and Japan, and at his hands about fifty thousand Non-Muslims embraced Islam. He established the World Federation of Islamic Missions which still exists and is rendering valuable services for the cause of Islam. He died at Madinah in 1953 A.D. and was buried in the graveyard of *Jannat-ul-Baqi*. Maulana Shah Ahmed Noorani who is the present President of the World Federation of the Islamic Missions and also of the *Jamiyat Ulema-e-Pakistan* and who is working for the enforcement of "*Nizam-e-Mustafa*" in Pakistan, is the son of Maulana Muhammad Abdul Aleem Siddiqui. Among the other prominent Muslim Scholars who are rendred dedicated services for the cause of Islam in Pakistan are Maulana Syed Abul Ala Madudi, Founder of the *Jama'at-e-Islami* and Maulana Mufti Mahmood, President of the *Jamiyat Ulema-e-Islam*.

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Fazlur Rehman Ansari

After the death of Maulana Abdul Aleem Siddiqui, his disciple and son-in-law Maulana Dr. Muhammad Fazlur Rehman Ansari Siddiqui was appointed as his Caliph and he very ably and successfully carried on with the mission of his predecessor. He also established *Al-Markaz-e-Islami* at Karachi, in which Muslim Missionaries are trained to work for the cause of Islam in the foreign countries. He was also a great Scholar and had thorough knowledge of Religion, Philosophy and Science. He has written several books out of which "The Qur'anic Foundations and Structure of Muslim Society" is very famous. He died at Karachi in 1974 A.D.

There are innumerable other Mystic Scholars who have rendered valuable services for the cause of Islam in the present century, but their lives and works are not very much known to the public at large. However, before parting with this chapter the name of Shaikh Kamaluddin Al-Syed Abdul Qader-el-Gaeelani the famous and revered Iraqian Embassador in Pakistan may be mentioned. He was a direct descendant (sixteenth in the number of lineage) of the *Ghausul Azam* Mohiyuddin Abdul Qadir Jeelani. He was born at Baghdad in 1905 A.D. After doing his graduation in law he joined the legal profession, and was later on appointed as Embassador of Iraq in Pakistan in 1948 A.D. where he served as such till 1972 A.D. Thereafter he dedicated his life for the propagation of the Qadariah Order in Pakistan and finally settled at Karachi, where he established the "*Al-Markaz-e-Qadariah*". He died in 1976 A.D. and was buried in the *Al-Markaz-e-Qadariah*.

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6. The Freedom Movement, Pakistan and the Mystics of Islam

The Pakistan Movement, as it is generally known, starts from the 23rd of March, 1940, when the Lahore Resolution was passed in the All India Muslim League Convention. But when we take into consideration the pre-1940 political developments in the subcontinent, it appears that the Idea to divide the subcontinent, into two independent States existed since long before.

In 1930 in the All India Muslim League Annual Session at Allahabad, Allama Iqbal had said that :

میری آرزو ہے کہ پنجاب، صوبہ سرحد، سندھ اور بلوچستان کو ملا کر ایک واحد اسلامی ریاست قائم کر دی جائے۔ (اکابر تحریک پاکستان صفحہ ۲۰)

In 1924, Maulana Hasrat Mohani (1873-1951 A.D.) demanded division of India into two separate States-one Hindu Hindustan and the other Muslim Hindustan to end the Hindu Muslim conflict once for all. Thus it is clear that the demand to divide India on the basis of Hindu Muslim population for the first time came out in1924. But the matter does not end even at this stage.

Muslims came to India as conquerors and ruled in the subcontinent for over a period of one thousand years. The British took over the rule of India from the Muslims. Naturally, therefore, it were the Muslims who could and really they did resist the British in taking over the rule of the subcontinent and that is really what we find in the 1857 struggle for independence. In that struggle no doubt the Muslims got the defeat and the rule passed on to the aliens, yet the inherent urge of their heart and soul to rule and not

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to be ruled by others took the form of an over-all movement for independence. The prominent Muslim Leaders who took the lead in this respect were Allama Fazle Haq Khairabadi, Mufti Kifayat Ali Kafi, Maulana Imam Bukhsh Sehravi, Maulana Faiz Ahmed Badayooni, Syed Wahajuddin Muradabadi, Maulana Ahmed Shah Madrasi and Shah Reza Ali Barelvi.

Allama Fazle Haq Khairabadi was a courtier of and adviser to Moghul Emperor Bahadur Shah. He took active part in the Independence Movement and it was due to him that this Movement got prominence. He was a deadly enemy of the British and wanted to throw them out of the country. But he was arrested and on the charge of treason sent to the Indoman Islands to suffer the life imprisonment where he ultimately died. Similarly the other Muslim leaders also suffered. Some were put behind the bars,some exiled from the country and some put to death and ultimately the Independence Movement was crushed by force as well as by diplomacy, and the British Rule was established all over the country.

But in spite of all this the urge to uproot the British Rule remained active and the candle of independence continued to burn in the hearts and soul of the Muslims for ever. In order to crush this innate urge and finish it once for all, therefore, the British cum Hindu diplomacy took up to other tactics. One such tactic was the idea of Hindu Muslim Unity which actually was planned by the Hindus. The Hindus were always in overwhelming majority as regards the population and as such the unity with them would automatically amount to finishing up of their individuality as a separate nation in the subcontinent. This type of ideology for the first time appears to be working in the days of Moghal Emperor Akbar (963-1014 A.H.) when in the form of *Deen-e-Illahi* what really intended was to merge

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Islam into Hinduism. At that time *Mujaddid Alf-e-Sani* the great Muslim Mystic appeared on the scene and sternly opposed the *Deen-e-Illahi* of Akbar at the risk of his own life. Through his writings (i.e. letters) the *Mujaddid* proved the supermacy and self-dependence of Islam. Referring to his great services Dr. Ishtiaq Hussain Qureshi writes :--

"In Jahangir's reign Shaikh Ahmad of Sirhand, commonly known as *Mujaddid Alf-e-Sani* came to the forefront. By constant efforts he brought about a revival. The political efforts of this change can be seen in the differing atmospheres of the court of Akbar, Jehangir, Shah Jehan and Aurangzeb Alamgir. Akbar was the culmination of the success of heterodony; Jehangir's accession marked its decline, Shah Jehan pious and arthodox, did not tolerate laxity in the court but at the same time, kept the non-orthodox contended; Alamgir was the symbol of the victory of Orthodoxy." (Foreward to the History of the Freedom Movement, V.I, p. 20).

During the Moghul Rule from Akbar to Alamgir, *Mujaddid Alf-e-Sani* and his sons Kh. Muhammad Saeed (D. 1070 A.H.), K. Muhammad Masoom (d. 1079 A.H.), and grand sons Kh. Saifuddin (d. 1096 A.H.) and Kh. Muhammad Naqshband Sani (d. 1115 A.H.) and their thousands of followers worked for the cause of Islam and kept the Islamic teachings free from many admixture of foreign materials.

Thereafter Shah Abdul Rahim (d. 1131 A.H.) and Shah Waliullah (d. 1176 A.H.) rendered great services through their pen for the uplift of Islam and kept the candle of independence burning in the hearts of the Muslims of India.

About a quarter century before the independence movement in 1857, Syed Ahmad Barelvi and his

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companions started the war against the Sikhs but this really resulted in strengthening the British and in fact after its defeat at Balakot in 1831 the British Rule was firmly established in India.

After the Balakot defeat the descendants of Syed Ahmad Barelvi namely Maulana Karamatali Jonpuri and Maulana Mamlookali Nanotvi in particular and the Muslims in general openly supported the British Rule.

After gaining the favour of the British, Maulana Mamlookali was appointed as Head of the Delhi College. Under his influence Moulvi Zulfiqar Ali (father of Maulana Mahmoodul Hassan of Deoband) and Moulvi Fazlur Rehman (father of Maulana Shabbir Ahmad Usmani) received their education at the Delhi College and in 1857 (during the Independence Movement) both of them were Deputy Inspectors of Schools. Among the students of Maulana Mamlookali there were Maulana Rashid Ahmad Gangoh, Maulana Ahmed Ali Saharanpuri, and Sir Syed Ahmad Khan. After the death of Maulana Mamlookali, Haji Imdadullah Muhajir Makki became the leader of this *Jama'at*.

When the 1857 Independence Movement took place, according to Maulana Obaidullah Sindhi, this *Jama'at* was divided into two different groups—the seat of one was Aligarh and that of the other was Deoband—and both the groups were faithful to the British Government. But while the former was faithful in all circumstances, the policy of the latter was faithfulness in case of emergency, neutral in case of normalcy and opposition in case of conflict with Turkey.

The Balqan War in 1912 and the Kanpur incident in 1913, resulted in the revival of unity among the Muslims all over India, and a *Jama'at* "*Nazaratul Ma'arif*" was

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formed of which Maulana Mahmoodul Hasan was the leader. This *Jama'at* tried to get the help of Afghanistan and Turkey for establishment of an independent Muslim State in the subcontinent and for this purpose Maulana Obaidullah Sindhi was deputed to Afghanistan. In 1916 Maulana Mahmoodul Hassan presented the plan of an Islamic State through the famous "Silken Scarf" and for this purpose he himself went to Hijaz. But during those days the Sharif of Makkah started war against Turkey. The Shariff wanted to take signature of Maulana Mahmoodul Hassan on a "*Mehzarnama*" against the Turks, but the Maulana disappeared and when he came out, he was arrested and handed over to the British army, and on 15 th November, 1917, exiled to Malta on the charge of an attempt to establish the Islamic State in India with the help of Afghanistan, Iran and Turkey. It may, however, be noted that when after his arrest he was questioned by the authorities concerned on the charges leveled against him, he point blank refused to have any knowledge of the "Silken Scarf" or any connection with the movement at all. (See *Safarnama-e-Shaikh-ul-Hind*, Pp.73 to 75). After getting the release from Malta, Maulana Mahmoodul Hassan finally gave up the idea of the Islamic State and became exponent of Hindu Muslim Unity in India.

Thus as the first movement under the leadership of Syed Ahmed Barelvi remained unsuccessful before 1857, the second movement of Muslim State in India under the leadership of Maulana Mahmoodul Hassan also failed.

After the first world war, however, political activities in India took a new turn. The Muslims under the leadership of Maulana Muhammad Ali Johar, Maulana Shaukat Ali, Maulana Hasrat Mohani, Hakim Ajmal Khan, Dr. Ansari, and Maulana Zafar Ali Khan started the *Khilafat* Movement in 1919. While this movement was going on the

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Indian National Congress under the leadership of Mr. Gandhi started the Non-Co-operation Movement in 1920, In this movement the Hindus and the Muslims joined hands with each other. Perhaps every body was of the view that unless such a unity was there it was not possible to force the British to leave the country. This was the time that even Mr. Muhammad Ali Jinnah (1876-1948 A.D.) was with the Congress, and the spirit of unity was so high that at one time Maulana Shaukat Ali said :

زبانی جمع پگارنے سے کچھ نہیں ہوتا۔اگر تم ہندو بھائیوں کو راضی کروگے تو خدا راضی ہوگا۔
(روزنامہ "مدینہ" بجنور ۲۱ جنوری سنہ ۱۹۲۱ء بحوالہ اعلیٰ حضرت کی سیاسی بصیرت صفحہ ۱۸)

Maulana Muhammad Ali Johar went to this extent that:

میں اپنے لئے رسول اللہ ﷺ کے بعد گاندھی جی کے احکامات کی متابعت ضروری سمجھتا ہوں۔
(ایضاً صفحہ ۱۸)

Not only this but the Hindu leaders were invited to address the meetings in the famous Jamia Masjid of Delhi, Qur'an and Geeta where taken out in processions in one "Doli", Prophet Moses was given the title of Krishna, the move to ban the cow slaughter was supportd, and so on.

Thus once again the individuality of the Muslims as a separate nation was at serious stake at the hands of Hindu Diplomacy. Under the spirit of unity and pledge to oust the British from India the Muslims did not realise that in the subcontinent theirs was a dual capacity—one as a Muslim nation and the other as an Indian national. From the Islamic point of view the former was of primary importance in any case, but under the Non-Co-operation movement the latter was gaining the prominance.

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It was at that delicate point of time that another great MuslimMystic namely Ahmed Reza Khan of Bareily appeared on the scene and issued his "*Fatwa*" against the Non-Co-operation Movement and when Maulana Muhammad Ali met him to get his support, he clearly told him that :

مولانا میری اور آپ کی سیاست میں فرق ہے۔ آپ ہندو مسلم اتحاد کے حامی ہیں۔ میں مخالف ہوں۔ (فاضل بریلوی اور ترک موالات صفحہ ۴۵)

He further explained to him that he was not against the movement to oust the British but he was against the merger of Muslim individuality into the Hindu majority under the political slogan of unity. Later Maulana Muhammad Ali Johar also realisd the ulterior motives of the Hindu leaders and came out of the Indian National Congress and clearly declared before Maulana Naimuddin Muradabadi that :

آپ گواہ رہیں میں آئندہ کبھی ہنود اور غیر مسلموں سے اتحاد و رواداری نہ رکھوں گا۔
(ترک موالات صفحہ ۱۹ اور صفحہ ۱۱ بحوالہ اعلیٰ حضرت کی سیاسی بصیرت صفحہ ۲۱)

Similalry the other Muslim leaders most prominently Mr. Muhammad Ali Jinnah, and Maulana Hasrat Mohani also left the Congress and joined the All India Muslim League of which the foundtion had already been laid in 1906. From here onward the Two Nation Theory became the chief slogan of the Muslim League and under the dynamic and able leadership of Mr. Muhammad Ali Jinnah (who later on came to be known as the *Quaid-e-Azam*), it became the voice of the heart and soul of every Muslim in the subcontinent.

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But while the Muslims in general were in favour of getting a separate home land for themselves in the form of Pakistan unfortunately the "*Ulemas*" of Deoband excepting Maulana Shabbir Ahmed Usmani and Mufti Muhammad Shafi remained on the side of the Indian National Congress and worked through out for "Undivided India" on the basis of One Nation Theory. In this respect reference may be made to some important statements of the Deobandi Ulemas. On one occasion Maulana Obaidullah Sindhi the Chief Spokesman of Maulana Mahmoodul Hassan had said:

مرکزی حکومت ہند کا مذہب سے کوئی تعلق نہ ہوگا اور نہ اس کو ان مذاہب میں دخل دینے کا حق ہوگا جو پارٹی کے مندرجہ بالا اقتصادی اور اجتماعی اصولوں کو مانتے ہیں۔
(اکابر تحریک پاکستان صفحہ ۲۰)

Maulana Mahmoodul Hassan had himself given the idea of a secular government for India wherein he had proposed the name of Sikh leader Raja Mehandar Partab to be the life President and Maulana Obaidullab Sindhi to be the Foreign Minister.

Similarly in one of his speeches Maulana Abul Kalam Azad had said :

ہماری ایک ہزار سال کی مشترکہ زندگی نے متحدہ قومیت کا سانچہ ڈھال دیا ہے۔ ایسے سانچے بنائے نہیں جاسکتے وہ قدرت کے مخفی ہاتھوں سے خود بخود بنا کرتے ہیں اور قدرت کی مہر اس پر لگ چکی ہے۔ ہم پسند کریں یا نہ کریں مگر اب ہم ایک ہندوستانی قوم اور ناقابل تقسیم ہندوستانی قوم بن چکے ہیں۔ علیحدگی کا کوئی بناوٹی تخیل ہمارے اس ایک ہونے کو دو نہیں بنا سکتا۔
(ایضاً صفحہ ۲۲)

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At another place he had also said :

میں فخر کے ساتھ محسوس کرتا ہوں کہ میں ہندوستانی ہوں۔ ہندوستان کی ناقابل تقسیم قومیت کا ایک عنصر ہوں۔ (ایضاً)

Maulana Hussain Ahmad Madani the worthy pupil of Maulana Mahmoodul Hassan went to this extent that :

قومیں اوطان سے بنتی ہیں، مذہب سے نہیں۔ (ایضاً صفحہ ۲۱)

The following famous couplets of Allama Iqbal are in reply to this very statement of Maulana Madani :

عجم ہنوز نداند رموز دیں ورنہ
زدیوبند حسین احمد ایں چہ بو العجبی است
سرود بر سر منبر کہ دیں از وطن است
چہ بے خبر ز مقام محمد عربی است
بہ مصطفیٰ برساں خویش کہ دیں ہمہ اوست
اگر بہ اونہ رسیدی تمام بولہبی است
(ارمغان حجاز صفحہ ۲۷۸)

The general attitude of the Deobandi Ulemas towards the torch bearers of Pakistan may be seen from the following statement of Maulana Shabbir Ahmad Usmani when he joined the Muslim League :

دارالعلوم دیوبند کے طلبا نے جو گندی گالی اور فحش اشتہارات اور کارٹون ہمارے متعلق چسپاں کئے جن میں ہم کو ابو جہل تک کہا گیا اور ہمارا جنازہ نکالا گیا۔
(مکالمۃ الصدرین صفحہ ۳۲ و صفحہ ۳۳)

On the other hand the Ulemas of the Barelvi School of Thought which owes its origin to Ahmad Reza Khan accepted the political leadership of Mr. Muhammad Ali

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Jinnah and came out with their full support for the cause of Pakistan as a separate Independent State of the Muslims of India.

By leaving the Congress and accepting the leadership of Muslim League in fact the *Quaid-e-Azam* Muhammad Ali Jinnah gave a timely response to the inherent urge of the Muslim heart and soul to maintain its individuality in all circumstances and this was the reason that he received an over-all support from the Muslims all over the sub-continent and the result of all this we ultimately got in the form of Pakistan.

Pakistan, as it was basically planned and propagated, was not merely an Independent State of the Muslims but it was an Islamic State in its true sense. In other words it was for enforcement of the "*Islamic Sharial*" and its overall administration was to be run according to the Holy Qur'an and the *Sunnah*. Islam is a Complete Code of life which has its own principles governing the beliefs, prayers, morality, finance as well as political set up of the human society. This Code could only be enforced by the Islamic State. This was the real ideology behind the Pakistan Movement and it was for this ideology that the Muslims all over the subcontinent stood up and worked for the cause of Pakistan.

A glimpse of what I have said above can be seen from the speeches of *Ulemas* and *Suffis* delivered in the famous All India Sunni Conference held at Banaras in 1946. Speaking at the Conference, *Peer* Syed Muhammad Ameerul Hasanat known as *Peer Sahib Manki Sharif* (1923-1960 A.D.) had said :

میں نے قائداعظم سے وعدہ لیا ہے کہ اگر انہوں نے مسلمانوں کو دھوکہ دیا یا اسلام کے خلاف کوئی نظام جاری کرنے کی کوشش کی تو آج جس طرح ہم آپ کو دعوت دے رہے

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ہیں اور آپ کی قیادت کو مان رہے ہیں کل اسی طرح اس کے برعکس ہوگا۔
(اکابر تحریک پاکستان صفحہ ۵۵)

Abdul Ghafoor Hazarvi (1915-1970 A.D.) had said :-

پاکستان ایسا ملک ہوگا جس میں کسی خاندان یا کسی خاص شخصیت کی حکومت نہ ہوگی بلکہ اسلام کی حکومت ہوگی اور اسلامی اصولوں کی حکومت ہوگی جس میں کسی کا استحصال نہ ہوگا۔

(ایضاً صفحہ ۱۴۹)

Syed Ali Ahmad Shah Gilani Kelhly (1898-1962 A.D.) said:

پاکستان اسلامی علوم و فنون، تمدن و معاشرت اور اسلامی دینی و دنیوی حقوق کا محافظ ہوگا۔ اسلامی اصولوں پر چلایا جائے گا۔ (ایضاً صفحہ ۱۵۸)

Peer Syed Muhammad Muhaddis Kachochvi (1311-1381 or 1961 A.D.) declared :

پاکستان ایک ایسی آزاد حکومت ہوگی جس میں شریعت اسلامیہ کے مطابق فقہی اصول پر کسی قوم کی نہیں بلکہ اسلام کی حکومت ہوگی جس کو مختصر لفظوں میں یوں کہئے کہ خلافت کا نمونہ ہوگی۔
(ایضاً صفحہ ۲۱۰)

This Conference was attended to byover five thousand *Ulemas* and *Sufis* of Barcilvi School having an audience of over one lac. The ultimate Resolution that was unanimously passed at this Conference was :

آل انڈیا سنی کانفرنس کا یہ اجلاس مطالبہ پاکستان کی پرزور حمایت کرتا ہے اور اعلان کرتا ہے کہ علماء و مشائخ اہلسنت اسلامی حکومت کے قیام کی تحریک کو کامیاب بنانے کے لئے ہر امکانی قربانی کے واسطے تیار ہیں اور یہ اپنا فرض سمجھتے ہیں کہ ایک ایسی حکومت قائم کریں جو قرآن کریم اور حدیث نبوی ﷺ کی روشنی میں فقہی اصولوں کے مطابق ہو۔ (ایضاً صفحہ ۲۷۲)

With this sacred aim and ideology in view the great Mystics and Scholars of Islam in the subcontinent worked for the achievement of Pakistan and by the Grace of God,

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on 14 th August, 1947, Pakistan appeared on the map of the world as an independent indeological Muslim State. In this movement innumerable Mystic Scholars of Islam most enthusiastically took part and worked with their Muslim brothers. The most prominent among them were Syed Ahmed Saeed Shah Kazmi, (b. 1913 A.D.), Syed Muhamad Ameenul Hasanat (*Pir Sahib Manki Sharif*) (1923-1960 A.D.), Syed Jama'at Ali Shah Muhaddis Ali Puri (d. 1951 A.D.), Shah Abdul Aleem Siddiqui (1892-1953 A.D.), Abdul Ghafoor Hazarvi (1915-1970 A.D.), Syed Ali Ahmed Shah Kethli (1898-1962 A.D.), Mian Ghulamullah Shah Sani La Sani Sharqpuri (1891-1957 A.D.), Hafiz Ghulam Sadiduddin Tonswi (1907-1960 A.D.), *Peer* Ghulam Mujaddid Sarhandi (1300-1377 A.H.) or 1958 A.D.), *Peer* Syed Ghulam Mohiuddin Golarvi (1891-1974 A.D.), Khawaja Muhammad Qanaruddin Sayalvi (b. 1934), *Peer* Syed Muhammad Muhaddis Kachochvi (1311-1381 A.H. or 1961 A.D.), Mufti Muhammad Mazharullah Shah of Delhi (1886-1966 A.D.), and Syed Muhammad Naeemuddin Muradabadi (1883-1948 A.D.).

After the achievement of Pakistan, however, they according to the general tradition of their ancestors kept themselves aloof from the politics in Pakistan and left the field open for all those eventualists whose ultimate aim of life is nothing but to gain power, property and wealth in the mundane sense. They never came forward to acquire any political office of the State or take active part in the politics of the country and that is the reason that people even do not know what valuable and selfless services they have rendered for the Muslim cause in the subcontinent.

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PART V

THE MYSTICS OF ISLAM AND THE CONTINENT OF AFRICA

While the great Mystics of Islam in the subcontinent of India and Pakistan always tried to remain away from politics and did never like to establish their own rule or have close contacts with the rulers, the Mystics in Africa adopted a totally different rather the opposite course. In Africa the leaders of the Mystic schools have also been generally the rulers of the kingdoms established there from time to time. Thus spiritual and political developments have gone side by side in the continent of Africa.

The most prominent Schools of Mysticism that have worked in Africa are, *Qadariah, Marabittin, Muwahedin, Shazliah, Tejaniah, Sanosiah, Marghaniah, and Mehdaviah.* Out of these eight Schools of Mysticism the first one came from outside i.e. Baghdad while the other seven are of African origin.

The first four Schools of Mysticism started their mission in Africa in the fifth and sixth centuries A.H. when in the East the Abbaside Rule was in its last moments and in the West the Muslim Rule was ending in Spain. By the eighteenth century A.D. when Europe got a sort of control over Africa there also developed the other schools. In Morocco the Shazaliah and Tejaniah, in Libya the Sanosiah, and the Sudan the Marghaniah and Mehdaviah Schools of Mysticism worked for the propagation of Islam among the African people, and proved to be very useful in establishing the Muslim Rule and stopping the increasing influence of Christianity.

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The Islamic Faith had already been introduced in Africa in the first century A.H. The prominent tribe who first accepted Islam was *Qabil*. However, there being no proper arrangements for the teaching and propagation of Islam, the people by and by forgot even the basic teachings of Islam. When after the down fall in Spain, the Muslims migrated to Africa, they stayed in a *Qadariah* Institution known as "*Saqi-ul-Hamra*". The spiritual head of the institution asked the new comers to take part in the propagation of Islam in the *Qabil* tribe. Various Missionary Groups of five to six persons each were formed and sent to different and distant places where the people of the Qabil tribe were settled. They went to and settled in simple huts maintaining extremely simple and solitary but pious life mostly busy in prayers and recitation of the Holy Qur'an. This soon attracted the people of the tribe who started coming to them particularly for medical aid and other social services which they provided to them with extreme love and affection and thus they succeeded in winning the hearts of the people. Then they also started teaching and training programmes for the African children who after sometime themselves became learned in Holy Qur'an and basic teachings of Islam and spread in different regions of Africa for the propagation of Islam. (Preaching of Islam by Arnold, pp.127-128).

Coming to the various Schools of Mysticism and the services rendered by them for the cause of Islam in Africa we may have a brief survey of their history as follows.

The Mystic Schools of Africa

1. Marabittan

This School was founded by Shaikh Ibn-e-Yasin who had established his centre in the South of the present Mali among the Barbar people. This organization later on proved

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to be of great help for the political uplift of Morocco and Spain. Among the descendants of Shaikh Yasin there was the well-known warrior and ruler Yusuf bin Tashfin (1061-1106 A.D.) who was the founder of the present Morocco. When the Omayyads were defeated in Spain, he went for their help and defeated the Christians and re-established the Islamic Rule which continued for the next three hundred years. He also provided naval help to Ghazi Salahudin Ayyubi in the Wars of Cross.

Marabittin family was the first ruling-cum-missionary family of West Sudan of which one branch established its rule in South Spain and Morocco, making Morocco its capital; and the other branch, of which the leader was Abu Bakr bin Umar, conquered the idolatory nation of Ghana and converted it to Islam. After it the biggest movement was of *Keta* family to which belong Emperor Munsa Moosa who had gone to *Haj* via Cairo with great pomp and show. This was in the fourteenth century A.D. when Mali kingdom was at the highest of its reputation. In 16th century A.D. *Azkias* rulers expanded the *Gao* Rule upon a greater part of West Sudan. These rulers were also great missionaries of Islam.Then there came the greatest current of the propagation of Islam in the days of *Fatimi* Kingdom which was established in the nineteenth century A.D. The two real leaders of this kingdom were Usman Fodio and Al-Haj Umar-wal-Tejani who were themselves great Muslim Scholars. They fought against the non-believers and established two religious kingdoms, one in North Nigeria and the other in Sudan. (Current History, June, 1957, p. 346).

Marabittin are known as such because of the "*Ribaat*" i.e. a fortlike Religious Institution which was established in an Island near South Senigal by its founder Shaikh Ibn-e-Yasin. The first who accepted his call were the people from

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the *Lamasa* tribe which was the branch of *Zihaja* tribe of the desert. They generally used to keep a covering over their faces below the eyes and with this distinction they were also known at "*Mulsamin*" i.e. of covered faces. They by and by rendered valuable services for the cause of Islam through teaching as well as military forces.

2. Qadariah

The *Qadariah* School of Mysticism, as also previously stated, was founded by the great Mystic Shaikh Abdul Qadir Jilani (470-561 A.H.). It was the first to come to and work in Africa for the propagation of Islam. Its first institution was established at Al-Furawt (in Morocco) of which the founder was Shaikh Mumtaz-ul-Kabir. After his death it was divided in three different branches. The first was *Bukaiya* with its seat at Al-Furawat from where the missionaries spread upt the present Mali. The other branch was at Adrar which was the seat of the Barbar and Arab tribes and which is now known as Mauretanian Kingdom. The third was at Walabatta from where the *Qadariah* missionaries went upto Sirileven through the West Sudan and propagated Islam from Sanigal to Nigeria upto the Bay of Bena'in. The rulling family of Nigeria was the followers of the *Qadariah* School. One of the its famous "*Peer*" i.e. religious leader, namely Shaikh Abdullah bin Shaikh Siddi at Bont Limit in South Mortiania has many of his followers in Sanigal, Sudan, Gambia Portogese Guina and Freetown. He has also established an Islamic College where African students used to receive the education (Current History, June, 1957, p. 348).

Qadariah Institution was established in East Sudan in the tenth century A.D. by one Tajuddin Behari. By and by this mission spread all over East Africa as well as Central and Southern regions of Africa where mosty the Mystics

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from the subcontinent of India and Pakistan have worked for the cause of Islam among whom the most prominent was Shah Abdul Aleem Siddiqui who died at Madinah in 1953 A.D. and also his son-in-law and Caliph Maulana Fazlur Rehman Ansari the founder of *Al-Markaz-e-Islami* at Karachi, who died at Karachi in 1974 A.D. The Mission founded by Shah Abdul Aleem Siddiqui is known as the World Federation of the Islamic Missions and it is still working in Africa and other countries.

3. Muwahedin

It was founded by Muhammad bin Abdullah Tumart. He was born in a village known as Soos in Morocco. He received education of "*Fiqah*" (i.e. Islamic Jurisprudence) in Baghdad and had also the opportunity to be the pupil of Imam Ghazali. On his return to his country in 515 A.H. he started the propagation of Islam and converted the people in large numbers. Alibhai Yusuf Tashfin the ruler exiled him from Morocco and he settled in a village of Mount Atlas. People became his followers in large numbers and he declared himself to be the "Promised *Mehdi*". He deputed an army under the command of his pupil Abdul Momin who attached the Muratalia and captured some parts of Morocco and established the Tumart Rule there. Before his death Tumart nominated Abdul Momin as his successor and after the death of Tashfin in 537 A.H. Abdul Momin became the ruler of the entire Morocco. He proved to be a great missionery of Islam and propagated the Unity of God. His followers are, therefore, known as "*Muwahedin*" i.e. believers in the Unity of God. (*Tareekh-e-Islam*, Volume III, pp. 229-239, Akbar Shah Khan Najeebabadi, 1957 edition).

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4. Shazaliah

This School owes its origin to Ali bin Abdullah known as Shaikh Abul Hassan Shazeli of Alexandriah (d. 654 A.H.). It was founded in the thirteenth century A.D. in Egypt but it really spread in the Northern and Eastern Africa and Sudan as well as in Syria and Arabia. Later its seat was also established at Bubariat (Morocco). With the development of the *Tejaniah* School, however, most of its followers also joined the *Tejaniah* School. One of the its followers was Al-Arabi-ud-Darqali (d. 1823 A.D.) whose pupils are in the centre of North Africa. They are very religious and also warriors. They fought against the French also (Current History, June, 1957, p. 348). The *Majzoobiah* School of Sudan Is also a branch of *Shazeliah*. The *Shazeliah* and *Marghaniah* did not generally take part in the wars against the Christians as did the followers of the other Schools. They mostly laid emphasis on the following and propagation of Islam through the Mystic ways.

5. Tejaniah

It was founded by Ahmad bin Muhammad Al-Tejani (d. 1783 A.D.) He died at Fas where his shrine still exists. The first followers of this School were Algerians (*Jazairi*) and Barbar but in the ninteenth century A.D. it also spread in West Sudan (Mali). Originally the *Tejanis* were good to the non-believers, but due to their orthodoxy they also became tought for them. They fought against the French in West Africa under the leadership of Al-Haj Umar-ul-Tejani. (Current History, June, 1957, p. 348).

Al-Haj Umar Tejani was born at Podar in South Senagal in 1797 A.D. In 1833 A.D. he performed *Haj* and on return took very active part in the propagation of Islam. In West Sudan he was known as the New *Mehdi*. In 1841 A.D. he also started the movement to convert the

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population of North Nigeria and Senagol. Then he conquered North Nigeria in 1848 A.D., Mandong in 1854 A.D., Codona and Madinah (a Senagol town) in 1857 A.D. He died in 1865 A.D. His son Ahmadu Shaikh ruled in the kingdom left by him but the French captured his territory in 1894 A.D. (Preaching of Islam, Arnold, p. 330).

In spite of the defeat at the hands of the French, however, the Tejani School flourished all-over the West Sudan as well as East Sudan and became famous among the people. In West Africa Shaikh Ibrahim Nias was the leader of the of this School where it acquired great influence over the people.

A branch of *Tejaniah* is known as *Hammalia* founded by Shaikh Hamdullah of Newro in 1920 in the French Sudan. Its main objective was the freedom of women and slaves. In the two great World Wars this School became a powerful renaissance movement of Mysticism. Shaikh Hamdullah died in 1942 A.D.

Tejaniah also acquired fame outside Africa like Sonosia. The followers of this School also spread in Asia Minor. It were the followers of this School who broke the idol of Ata Turk in Turkey.

6. Sanosiah

This was founded by Muhammad bin Ali-us-Sanosi who was born at Mustaghanam in Algeria in 1787 A.D. In the year 1818 he performed *Haj* and received the training of Mysticism from several spiritual guides. In 1839 A.D. he joined the University of *Al-Azhar* at Cairo. He joined the Mystic School of Shaikh Ahmad Idris-ul-Fasi but after his death he established his own School and Institution at Barqa (Libya). By and by his followers spread in Trablis and Sudan. In 1855 A.D. he established a centre at

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Jaghboob which was the biggest institution of the Muslim Missionaries in the Central Africa. From here *Sanosi* Missions spread in the regions of Shad and Nigeria. Its followers also spread in Malaya (Now called Malaysia) and Indonisia. Thus it proved to be the second biggest School of Africa after the *Qadariah*. The mode of propagation they started was that they used to purchase the minor boys of the Negroes and train them the Islamic Faith. After becoming major they themselves used to work for the cause of Islam in their tribes Thus hundreds of the *Sanosi* missionaries spread round the Sumalil and in the East to Senagol in the West.

After the death of *Sanosi* his son Al-Mehdi and brother Muhammad Sharif rendered great services in the development of this School. The followers of this School worked for establishing the rule of "*Khilafat-e-Raashida*" through preaching as well as military force. In 1911 A.D. they fought against the Italian army. Due to their services Libya came into existence as an independent Muslim State consisting of Trablis, Saranika and Fizzan, the ruler of which was Syed Idris-us-Sanosi, the spiritual leader of the Sanosi Family.

7. Marghania

This was founded by Syed Ahmad bin Idris (1760-1837 A.D.). It was the first Mystic School founded inEast Sudan. It is also known as Khatimia. Its founder was a teacher of great reputation at Makkah during 1797 to 1833 A.D. He was also a prominent leader of the *Qadariah* School. He had a good number of followers. The *Wahabiah* School of Makkah, therefore, condemned him and in 1833 A.D. he had to take refuge at Al-Aseer. In 1835 A.D. he sent one of his pupils namely Muhamad Usman-al-Marghani (d. 1893 A.D.) to Africa for the propagation of

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Islam. After crossing the Red Sea at Kaisar, Muhammad Usman went to the suberb areas of River Nile and tried to convert the people to Islam. Then he went to Aswan and from there to Dangula where the Sudanis accepted his faith. He got rich reception and his spirirtual performances attracted a large number of people. Then he went to and settled for a long time at Kardufan and preached Islam amongst the idolators there. He also contracted several marriages there, and amongst his children, after his death in 1893 A.D., there arose several missionaries of Islam. Later due to the claim of Finality this School was also known as "*Khatimia*" and thus it became the opponent of the *Mehdiah* School.

8. Mehdia

This School was also founded in Sudan by Muhammad Ahmad who claimed himself to be the *Mehdi* in the ninteenth century A.D. In 1881 A.D. he had an army of fifty thousand soldiers under his command and therefore he declared war against the Khadeo Rulers of Egypt who had appointed European Governors in Sudan who were tyrant to the people. He, therefore, with the support of the people attacked and defeated the Egyptians and captured the capital of Sudan. Then his army also defeated the English Commanders in 1885 A.D. and he became the absolute ruler of Sudan. He died in the same year leaving a big kingdom for his son which spread from Aswan to Noba, and from Kardofaan to Darfor. After him his son Abdullah made additions to the territories of the kingdom, but in 1899 A.D. Kitchner with the joint army of Egypt and Britain defeated Abdullah at Omdurman and captured Sudan and thus the *Mehdi* rule ended and several lacs of people were massacred (Islam in Sudan by Trimingham). The *Mehdiah* School of Mysticism, however, still exists in Sudan.

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Apart from the above mentioned eight prominent Schools of Mysticism there are also some other Schools which are woking for the cause of Islam in Africa. They are Fazliah founded by Muhammad-al-Fazil bin Talib Mukhtar (1780-1869 A.D.), *Muridiah* founded by Ahmad Lomba bin Muhammad bin Habibullah (d. 1927 A.D.), *Uroosiah* founded by the successors of Sulaiman, Ismailiah founded by Ismail bin Abdullah (1793-1863 A.D.) in Kardofan, *Majzoobiah* founded by Hammad bin-ul-Majzoob (1693-1776 A.D.), and Samaniah founded by Muhammad Sharif in Sudan.

THE LAST WORD

From this short survey of the lives, works and achievements of the most renowned Mystics of Islam it is clear that the Mystics have played fundamental role in the propagation of Islam throughout the world, and today. It is no exaggeration at all to say that Islam owes its existence to the whole-hearted and totally selfless services rendered by them merely for the Pleasure of Allah the Almighty.

Taking the things as they are, it is obvious that the Mystics have advanced different ideologies and have adopted different modes in order to achieve one and the same object i.e. firm establishment of the Religion of Allah the Almighty. Thus after the four worthy Caliphs of the Holy Prophet (P.B.U.H.), when kingdoms were established and every body was made to submit to the will of the rulers even at the point of sword and people became greedy of power and wealth in the mundane sense, the Mystics cut off all connections with the government, adopted simple and solitary life which was free from all worldly ambitions, and kept themselves totally engaged in prayers, learning and teaching the Holy Qur'an and the *Sunnah*. But side by side in order to check the increasing influence of Kingship and

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wordly greed over the masses, they also advanced the theory of the "Fear of God". This weapon undoubtedly proved to be very useful in eliminating the influence of Kingship and aristocracy over the Muslims in general.

In the days of the Abbasides, when there was extensive development of the Greek Thought among the Muslims and pure intellectualism had nearly shaken the Islamic Faith, and due to overwhelming sophisticated discussions the mind of the average believer had become puzzled, the Mystics pleaded for the "Love of God", and with this shield they successfully protected the Islamic Faith from all attacks of the intellectualists, and created a short of spiritual awakening among the believers.

Then, after the codification of the Islamic jurisprudence, there arose the tendency to avoid the law which in fact amounted to hypocracy. In order to meet this situation the Mystics laid particular emphasis on the "building of good moral character". This ultimately proved to be useful in finishing up the tendency of avoiding the law, and the believers under the Mystic training developed the habit of submitting to the Law of God i.e. the "Islamic *Shariah*" rather than to avoid it in their day to day life.

After the destruction of Baghdad and other important seats of the Muslim Art, Culture and Civilization, when life for the Muslims in general became impossible, the Mystics on one hand started their work secretly and as a result of it even the Tartars (i.e. the enemies of the Muslims) embraced Islam, and on the other hand most of them migrated to the subcontinent and rendered valuable services there for the cause of Islam.

In the subcontinent Muslims passed through different stages. First there was establishment of the Muslim Rule and in that period the Mystics also endeavoured to establish

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their Centres for the propagation of Islam and by avoiding close relations with the rulers they saved the Muslims in general from becoming greedy of the worldly gains. Then there was the time when the Muslim rule was going on smoothly and every thing was calm and quiet. In that period the Mystics also appear to be calm and quiet mostly busy in their routine practices of the Mystic life. The next phase, however, was of decline of the rule. In that situation the Mystics again became active and through their spiritual and pious modes of preaching and training created a sort of courage and awakening among the people and saved them from total disappointment and reminded them that the achievement or loss of the worldly power or wealth is not at all material from the Islamic point of view, because in Islam the real emphasis is on a life of obedience to the Command of God and His Propeht (P.B.U.H.).

Then throughout the British rule in the subcontinent the Mystics continued to maintain the unity and solidarity of the entire Muslim Community as a separate nation through writings, speeches as well as religious education, and as soon as the Movement for the Freedom of India was started and demand for a separate homeland for the Muslims was raised, the Mystics also came forward in support of the demand and rendered valuable services for the achievement of Pakistan.

In the continent of Africa the Mystics adopted a different mode for the propagation of Islam in view of the peculiar circumstances existing there. In Africa side by side to the spiritual training through the Mystic Institutions the Mystics also with the help of their pupils established their rule and for that purpose they also took part in wars against the non-Muslims particularly the Europeans. This in fact proved to be very useful in spreading the Islamic Faith in Africa. According to the facts and figures published by the

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United Nations Organization in 1961 the Muslim population in Africa was sixty percent of the total population. There are many countries of Africa, as for example Egypt, Sudan, Sumalia, Tunis, Libya, Moritania and Zanzibar, where the Muslim population is more than ninety percent.

Now that we have before us a brief account of the lives and works of the famous Kings and Monarchs of the Islamic History on one hand and also that of the great Mystic scholrs of Islam on the other, we are in a position to decide which of the two have really been able to succeed in achieving the real success of the life in this world. In order to understand what real success means we have first to see that the gain which a man makes in this world is either material which consists in power, wealth and property, or spiritual which consists in the attainment of an absolutely moral, pious and chaste life based on total submission to the Will of God and Pleasure of His Prophet (P.B.U.H.). Experience shows that all that one gets in the form of power, wealth and property in the mundane sense is momentary. In the words of the Qur'an it is "very little asset" of the life of this world which in fact is of no avail for the Hereafter. As soon as the man dies all material achievements are detached from him. He goes into the grave all alone leaving generally nothing behind to be remembered with reverence and respect or to be followed by others as a guidance for their own lives in this world. After placing him into the grave, people do not even think it necessary to maintain the identity of his tomb-stone or remember the dates of his birth and death. This is because all that he did, he did it merely for the pleasure of this material and momentary life and, therefore, naturally with the end of it, he as well as all that he has done must also end once for all. In the words of the Qur'an :

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"Whoso desires the harvest of this world. We give him his portion thereof, but in the Hereafter he will have no share" (42 : 20).

Therefore when there is no share of him in the Hereafter, why at all should his name remain on the pages of the human history and, even if it remains, what benefit anybody can draw from it except learning a lesson for the future.

Thus achievement of the power, wealth and property of the world in the material sense is no achievement of the human life in its reality. That is the reason that the Kings and Monarchs who spend their lives totally in acquiring and maintaining the authority over the land by fair or foul means and remain satisfied with it, in fact waste their lives for nothing. In the pages that we have already gone through we have seen the way in which the Muslim Monarchs have fought with each other, the manner in which they have ruled, and the treacherous end which most of them have met with. Each and every moment of their lives was spent in the making and materialising of the schemes to acquire and maintain the rule, may it be at the cost of the life, respect and property of the other people. As against their own selfish motives nobody was able, learned, chaste or even a human being worthy of any respect or credit whatsoever. They could violate the law of God, break the Traditions of the Holy Prophet (P.B.U.H.), disrespect or even put to death his worthy Caliphs and descendants, torture, punish or put in prison the great Scholars and Imams of the believers, order for the general massacre of the people and destroy the cities and towns in order to satisfy their lust for power and wealth. As regards their own private lives they could drink and dance and enjoy the company of women not lawfully permissible to them, and for this purpose and in order to gain support of persons, and

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to suppress the voice of those who could never approve such things, lavishly spend the Public Money, and in spite of all this expect rather force the people to call them by the pious title of "*Ameerul Momeneen*" i.e. the Prince of the Believers. People respected them or bowed before them merely because they were on the throne, otherwise whenever occasions arose they were not only condemned but also sometimes deposed, put into prison, pulled down from the throne, dragged into the streets and dealt with fists and blows. This was the condition of the Kings and Monarchs in general with the exception of few, as for example Umar bin Abdul Aziz, who, in terms of the Holy Qur'an, kept the prayers, paid the poor-rate, enjoined the good and forbade the evil (22 : 41), and who judged with equity between the people (57 : 25).

The Kings and Monarchs and all their supporters and well-wishers whose main aim was to enjoy the authority over the land and collect the wealth of the world, got all this, enjoyed it and went away once for all. People having nothing to do with them. They were the things to be forgotten, and therefore people have forgotten them. Nobody is eager to know or remember where they are lying buried, when they were born and when they actually died. There is no respect and love for them in the hearts of the people. In fact they have left nothing to be remembered and respect. In spite of achieving all that they achieved in the form of kingdom, wealth and reputation, in fact they achieved nothing.

On the other hand there are the great Mystics and Scholars of Islam. They lived and died for the cause of Islam, the Religion of God, in total submission to the Will of God and Pleasure of His Worthy Prophet Muhammad (P.B.U.H.). They did not live for the material world and its charming assets. They passed their lives in hunger and

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thirst. They lived in huts and wore rags. But they always kept themselves totally engaged in following, maintaining and propagating the Word of God and creating religious awakening and good moral character among the people. They spent their lives in the study, compilation and safeguard of the Holy Qur'an and the Traditions of the Holy Prophet (P.B.U.H.), and whenever occasions arose, also in defending them from all attempts of mutilation and suppression even at the risk of injury to and loss of their lives. They remained all along aloof from political ambitions, and achieved the development of spiritual insight and moral courage to this extent that they could say the right word even face to face to the Kings and Monarchs and make them submit to what was the right. They were the real well-wishers and benefactors of the humanity at large. They lived a very simple but pious, chaste and virtuous life, and although they also kept wives and children yet they never endeavoured to collect the wealth through any means, and most of them, when died, left nothing even for their own funeral expenses. People, however, loved and respected them with the core of their hearts. They proved to be the beloved of the people in their lives as well as after their deaths.

The reason for all this is found in the Holy Qur'an which says :

"Remember Me and I will remember you." (2:152). In another verse Qur'an says :

> "Rememberance of Allah gives consolation and contentment to the heart". (13:28).

In the first verse the Command "Remember Me" is, I think, very clear and simple and there is no difficulty in understanding it. One must remember God who is the Creator and Cherisher. There is no doubt about it. The

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rememberance of God, however, consists in total submission to the Will of God and Pleasure of His Holy Prophet (P.B.U.H.). The matter of particular importance, however, is the promise of God Himself that "I will remember you". One meaning of this verse, as given by the learned Scholars, is that when the man remembers the God in this world, God makes a declaration of it and acknowledges it before the angels in the Heavens. That might be so. But it appears that the other meaning of this verse is that when anybody dedicates his life for submission to the Will of God and the Pleasure of His Holy Prophet (P.B.U.H.), Allah the Almighty makes the people in general to remember his name with love and respect during his life time as well as after his death, and that is the reason that people forget their own affairs, their parents, forefathers, wives and children, and sometimes their own selves, but keep on remembering the obedient servants of God even centuries after their deaths. No only their names are rememebered with love and respect but even their shrines are maintained and visited by the people as part of religious duties.

In the other verse we have the reason why the Mystics and Scholars keep themselves aloof from the worldly gains. The Qur'an tells us that on account of Rememberance of God which in reality means complete submission to the Will of God and Pleasure of His Prophet (P.B.U.H.) they get consolation and contentment of the heart and soul and that is the reason that the material life with all its charms becomes immaterial for them. The Qur'an says that whoever fulfils his promise (of obedience) and keeps his duty (towards God) then God surely loves the dutiful (3:74); and God is the Friend of the righteous (7 : 196). On attaining this stage the obedient servant of God comes within the category of those "Who say, Our Lord is Allah, and they are steadfast, no fear shall come upon them, nor

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shall they grieve" (46:13). They are Friends of Allah and they shall certainly have no fear nor shall they grieve. (10 : 62). Their reward is with their Lord, Gardens of Eternity, through which streams flow; they will abide therein for ever : Allah is well-pleased with them and they are well-pleased with Him (98 : 8). For them are glad-tidings in the present life and also in the Hereafter. There is no change in the Words of Allah. That indeed is the Supreme Achievement. (10 : 64).

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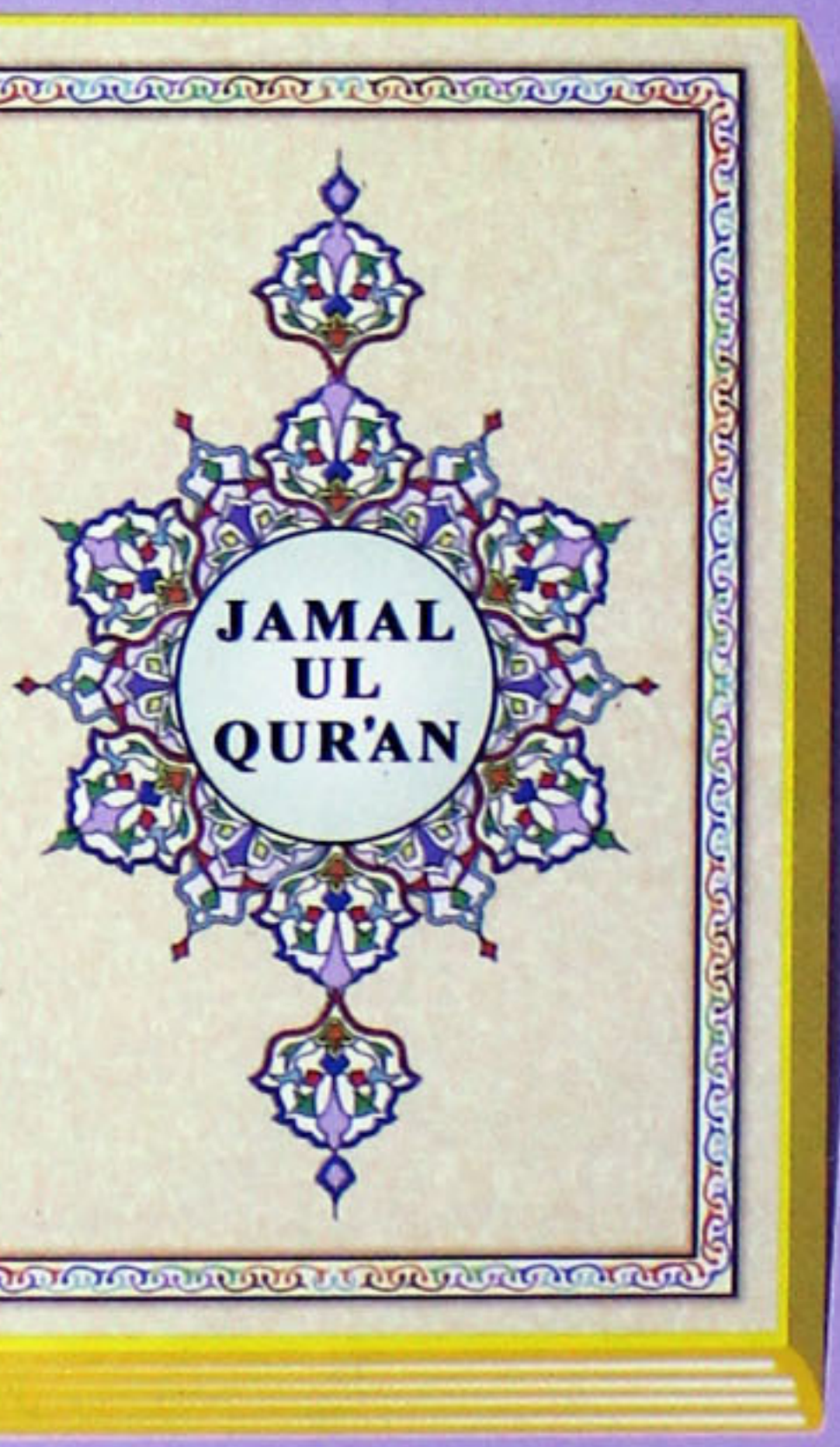

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